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In this issue

The Beatitudes
by Evelyn Whitell

Seven Last Words of Christ
by Ernest C. Wilson

A magazine devoted to Christian healing

The Resurrecting Christ Life within Me Is Now Renewing and Restoring My Body Temple.

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Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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Seven Last Words of JESUS

By ERNEST C. WILSON

I thirst

My God, my God, why hast thou forsaken me?

Verily I say unto thee, To-day shalt thou be with me in Paradise

Father, forgive them; for they know not what they do

Behold, thy son . . . Behold, thy mother

Father, into thy hands I commend my spirit

It is finished

IT WAS THE DARKEST HOUR in human history—yet to eyes of vision most fraught with promise of light. The gentlest and most loving of men was being crucified on Calvary hill. From the lips that had spoken so many words of blessing came a cry that ever since has puzzled men:

"Eloi, Eloi, lama sabachthani?"

"My God, my God, why hast thou forsaken me?" is the familiar translation (though George M. Lamsa, a modern Syrian scholar, declares that the proper translation is "My God, my God, for this was I kept").

Had God forsaken Jesus Christ on the cross? If the Father should desert this holiest of men, what hope then exists for any of us? Were all the assurances of old abrogated in Jesus? "I will not fail thee, nor forsake thee." "I will be with thee," "I will deliver thee." Did not Jesus assure us that not only these promises of old, but others, too, should be fulfilled? How then could God have forsaken Jesus?

He did not.

Neither did Jesus believe that God had forsaken Him. If so, would He have interceded with the Father for the forgiveness of His enemies, would He have commended His spirit into the Father's hands?

IT IS SAID that all men pray in times of dire distress, even if they do not consciously pray at other times. Their prayer is not usually the consciously thought-out prayer of the cleric, but the spontaneous utterance of whatever, welling up from the subconsciousness, symbolizes prayer to them. Often it reaches back of all that they have learned in maturity to their childhood impressions and memories.

Men who have not consciously thought of God since childhood, except perhaps profanely, will involuntarily address their Maker as they reach the limits of their human resources and face disaster. A great jurist tells us that he has never met a man, even the most hardened criminal, who will not pray in time of great need. Of those of foreign birth who have learned English after coming to this country, it is said that in times of stress their speech reverts to that which they learned as little children.

I remember a friend of old, not a hardened criminal, but a Truth student who had been reared in a Catholic family. In a time of great stress, faced with imminent peril to his life, all his worded affirmations failed him, and he resorted involuntarily to an expression he had heard often as a child, "Ave Maria, Ave Maria!" But, he says, it seemed to work as well as an affirmation; and this suggests that after all not the form of words, but the spirit of them, is important.

Bruce Barton, in his "What Can a Man Believe," tells of a hunter in Arkansas in pioneer days, whose horse was attacked by a buffalo. The hunter was unseated so that he hung between the horse's legs, as the infuriated bull charged. Involuntarily his lips formed a prayer, and there in the wilds, faced by the danger of death, he muttered,

"Lord, now I lay me down to sleep."

The horse wheeled, the bull rushed past, and the hunter's life was saved. He had prayed the prayer that he had first learned at his mother's knee.

We may grow up in dignity, we may formalize our prayers, and even learn a different language, we may even grow away—or think we have grown away—from religious faith, yet in times of deep-felt need our heart reaches past our mind and cries out the simple utterance of prayer.

IT WAS SO WITH JESUS. He had reached into a knowing, conscious faith that was in some respects a far cry from the ancient prayers of His people. Very likely He spoke Greek, as did the people around Him at His crucifixion. They could not understand His words when He cried out, "Eloi, Eloi, lama sabachthani!" They thought He was calling upon Elijah.

He was praying an ancient prayer of His people. (See Psalms 22:1.)

He prayed in Aramaic.

It was the language He had learned as a little boy.

There were seven utterances of the Master on the cross.

One of them is the one we have just considered, a prayer wrung out of His human nature, His human suffering. Only one other is at all like it. It is "I thirst."

Past the human anguish of the body, that cry of Jesus speaks all the woes of men hungering and thirsting, as often they do not consciously realize, after righteousness.

We become thirsty and we drink; but we become thirsty again. Life is like that. We thirst for some new experience, some new possession. We get it, and (maybe) for a time we are satisfied. But let us not be surprised if we thirst again.

Shall we ignore the world and its attractions then? Shall we be sophists and pessimists? Shall we avoid

the pleasures of life because of possible disappointment?

Dodging a problem does not solve it. To give up trying because in trying we have found the wrong answer does not satisfy us. Nothing will satisfy us but the right answer, and only rarely has some great soul found it.

SUCH A ONE was sitting by a well one day when a woman of another race came to draw water. "Whosoever drinketh of the water that I shall give him shall never thirst," He said.

She was astonished, and no wonder! It was sufficiently surprising that He, a Jew, should speak to her, a Samaritan; but what He said was even more surprising: "The water that I shall give him shall become in him a well of water springing up unto eternal life." More surprising still!

What is this water of which the Master spoke? What? that not merely allays but satisfies the thirst. We know that satisfaction is not in material things alone, though it includes them, surely. They are accessories to happiness; but they must be coupled with happiness of mind to be enjoyable. And what does happiness of mind require? Continuous growth: increasing understanding of this water of life?

It is of those things that Christ spoke when he referred to the "well of water springing up unto eternal life."

It is for this water of the spirit that we all really thirst.

THREE OF THE SEVEN "words" of Jesus on the cross were for others in the human sense: "Verily I say unto thee, To-day shalt thou be with me in Paradise," spoken to the thief on the cross; "Father, forgive them; for they know not what they do," for the soldiers; and, "Behold, thy son . . . Behold, thy mother," spoken to Mary and to John.

How mighty were the words of Jesus, even on the cross, to dissolve evil and call forth good. Before we ask, God will answer, He had taught. Let us but turn to God, and we shall find that God has never turned from us, but still loves us, and forgives us, and helps us. Had God forgotten Jesus? No, not Jesus. Not even a miserable thief, tortured by His side. "Remember me when thou comest in thy kingdom," he gasps, and the strong answer of Jesus, wiping out the dark past, responds: "To-day shalt thou be with me in Paradise." Today—with me—in Paradise. No delay in the dear love of God, no "great gulf fixed" between His greatest Son and one of the least. Paradise, peace, and rest, and renewal!

Even there on the cross, in the dark hour of pain, the thought of Jesus reached out to others, past the confusion of that spontaneous cry of childhood, into the calm knowing of His manhood!

Jesus did not see men as they were seen of other men. Past their human frailties of selfishness and avarice and cunning, He had seen a vision of man as God saw him in the beginning, as full of grace and Truth, as having dominion over his personal world of sense and over the outer world of manifestation. When His impatience and His indignation were kindled against men, it was because they so misrepresented the true and hidden self of them that He saw and because their ignorance of that finer self caused others grief.

As for Him, He was not misled. His faith was unfaltering. Let them do what they might, it was passing. Those who sat in darkness should see a great light. The light that He had found, they should find too. They were fearful, they were cunning, they were cruel, they were ill only because they did not see, they did not know, they did not understand. There was a light within them, the light of the Father's presence. To let that inner light shine forth was freedom. No

darkness hid that brightness from His sight.

They would not wrong Him if only they understood. He was their friend. Some day men would call Him the greatest friend man had ever had. They would love Him as He loved them. If only they would understand!

Perhaps the nearest to defeat the Master ever knew was when men, the men who were near to Him in His earthly life, did not understand Him, even would harm Him. "Father," He cried, "forgive them; for they know not what they do."

In times of worldly success and favor there are many who gather round to acclaim and to share acclaim. In times of seeming adversity there often are few. But at the cross of Jesus there were two whom He dearly loved; two who dearly loved Him.

They were Mary, His mother, and John, the disciple. Whatever the bonds of friendship that may have linked them until then, the words of Jesus established a new tie. "Behold, thy mother," He said to John; and to Mary, "Behold, thy son!"

THE WORDS OF JESUS are precious both because of their scarcity and because of their import. Of all His words, perhaps these were most precious to Mary, for they tell what in His recorded words at least is not otherwise communicated. They tell of His deep love for His mother. From the beginning of His ministry Jesus did not see much of His family. Their meetings seem to have been few and not very satisfying. More and more Jesus was reaching out into the world. Away from them? It must have been frightening and confusing to them. To the traditional Jewish mind the discourses of Jesus were little short of heretical. They were unsettling to established authority. They menaced His own safety, even His life. Surely the thought of all this must have gone through Mary's mind there, at that lonely cross. Had her son misunderstood her anxiety? Had he grown so tall in

see the face of the Master smiling on the audience gathered about Him on every side. I like to imagine how He studied their wants, as He looked around Him, His eyes falling first on those who, from the human standpoint, seemed to possess nothing; and I like to feel that it was to them He gave encouragement when He said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Jesus knew what it was to be surrounded by poverty. Even before His birth, all around His mother there was oppression, and lack, and money swallowed up by taxes, where in the little town of Nazareth the people worked under the heel of the landlord, and possibly suffered hunger. But Jesus was born with a wealthy consciousness, and so strong was the consciousness of His Father's kingdom, where nothing but riches existed, that He was able to draw, even to the manger, the riches of the Wise Men from the East.

"BLESSED ARE THE poor in spirit," He said. Modern translators render this passage, "Blessed are the gentle in spirit" and "Blessed are the poor in pride." Those who are so blessed are rich in their knowledge of the inner kingdom; they do not accept outside conditions; they do not know lack; for all that the Father has is theirs. Happier indeed are they than those who are clinging desperately to great material wealth. Although they may have little in the material world, they have gained that which will never fade away—the consciousness of the kingdom of God, that peaceful state of mind which comes to all who realize the unescapable plenty of God.

"Blessed are they that mourn," He continued, His attention possibly attracted by one who had come in sorrow in the hope of getting the comfort of His words. "Blessed are they that mourn: for they shall be comforted"—comforted by the consciousness of the kingdom, where the eyes are opened and all may see that every so-called trial is but a stepping-stone into the higher light of God. Only the darkness makes us ap-

preciate the daylight. To lose all is to gain all. To empty the hands of all worldly possessions is to find them full. The comfort and the joy comes from the knowledge that the thing for which we have been mourning is not lost, and all tears are wiped away in the happiness of the kingdom within.

"Blessed are the meek." In our Sunday school we were always taught about the gentle Jesus. Meekness by no means signifies weakness. The calmest powers

The God of peace . . . make you perfect in every good thing.—PAUL

are always the strongest. "Blessed are the meek: for they shall inherit the earth." Naturally they do inherit the earth, for they know it to be theirs. They do not fight for it, they simply stand still and enjoy it. They are satisfied to pass through life, gently and unassumingly, knowing that all is theirs. They let their light shine and do not trouble to tell any one else that he has a light in his hand. The reward that the man of meekness draws to himself is indicated in the story of the Pharisee and the publican, the one thanking God that he was better than the other, while the publican prayed that he might be better than he was. "Every one that exalteth himself shall be humbled," said the Master; "and he that humbleth himself shall be exalted."

"BLESSED ARE THEY that hunger and thirst after righteousness: for they shall be filled." Beautiful promise, this, for those who are craving to know more of the Father's love; who are striving to do greater things not with the longing for vain glory, but with the deep desire to grow in grace and beauty; and who are not satisfied to sit with folded hands by the roadside, but hunger and thirst for what Jesus promised: "If any man thirst, let him come unto me and drink."

spiritual stature as to have grown away from her? Did He think of her only in the impersonal way that His question of long before had implied. She remembered the words "Who is my mother? and who are my brethren?"

Here was His answer; warm and tender was His love of her: "Behold, thy son! . . . Behold, thy mother!" Even in the valley of the shadow His thought was for her. Though He was the Son of God and Christ of the world, yet too He was still her son, Jesus.

THE DARK HOURS are far spent. Soon the night will have passed and it will be morning, a morning whose light reaches across the years to us. As darkness descends we hear the words of a faith that was supreme over all the shadows of the world, "Father, into thy hands I commend my spirit," and then, ever so gently, "It is finished."

Gone is the pain, gone the darkness and the night. Beyond the dark cross of Calvary another cross rises; but this one is a cross of light. Its radiance reaches out to us, a beam of faith and courage, new light and hope and understanding. Its message comes to us as one of freedom:

Beyond the shade of Calvary,
    Beyond the night of gloom,
Beyond the mount of Olivet,
    Beyond the guarded tomb,
The radiant light of Easter morn
    And lilies all abloom!

You are earnestly requested to join daily in the affirming of the Healing and Prosperity Thoughts, which appear each month in this magazine. These prayers are used by thousands of Truth students, and by joining them you will bring much good to yourself and to the world at large

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The Beatitudes

By EVELYN WHITELL

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

A NOTICEABLE FACT in the life of Jesus is how He loved the mountains; how He loved to get away from the busy haunts of men to the beautiful ascent and clear air of the heights.

But, many will say, the mountains thus described were not material; the heights were in His soul. The mountain is only the symbol of the elevation of Spirit. We know all this to be true, but I like to imagine the feet of the human Jesus, treading the hills of Galilee, climbing the mountains that embrace Jerusalem as the love of God embraces His people. I like to picture the Sermon on the Mount in its Oriental setting and to

"Blessed are the merciful: for they shall obtain mercy." The soul of the merciful is always happy because, naturally, as it extends mercy to every human being, there is no inward reproach for hurts that it has given. If we are merciful, everything is going to want us to live, nothing is going to flee from us in fear. If in our soul there is a mercy that makes us protect even the little insect in the grass, our own protection will be more sure, and the sweet mercy of which Shakespeare spoke, which "is not strained" but "droppeth as the gentle rain from heaven," shall fall about us in blessed benediction.

"Blessed are the pure in heart: for they shall see God." It is very easy to see God in the things that are divine and beautiful, in the glories of nature, in the sunrise of the morning, in the softness of the evening shades. It is very easy to feel His presence in the silence of a grand cathedral. Yet to the pure all things are pure, and to be pure, like the Christ, we must know that whatever the condition or the substance, if we can see beyond the falseness of the mask, we shall see His beautiful presence ever existing in all and through all.

"BLESSED ARE THE PEACEMAKERS: for they shall be called sons of God." Now is the time when we need all the peacemakers over the face of the earth to stand still and speak for peace. To bring about the peace that Christ came to bring has taken many centuries, but even though we may have lost sight of His star in the East, it has never faded, but is shining just as brightly now as it did when it spoke the word for peace two thousand years ago. In its brightness we read the message not of man against man, but of each one helping every other. "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." Blessed benediction, bringing to all wounded hearts the calm that Jesus must have felt in those tragic moments of His life when, surrounded by every obstacle, He stood protected by the consciousness

of God!

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." Jesus knew the persecution that follows those who would carry out His teachings, but He assured them of the safety of the kingdom, where no persecution could touch them. They were blessed by divine protection, and even though on every side the stones of criticism might fly, they would stand unconscious of the warring forces, even as He stood, when struck and reviled, in the white light of silence, answering not a word.

"Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake." The hardest thing for all of us in life seems to be to bear injustice, to endure those things said against us which are absolutely false and untrue of our character. But Jesus says, "Rejoice, and be exceeding glad," for you are not alone; "for so persecuted they the prophets that were before you." Yet through it all they came forth gloriously because, meeting these things without resentment, they grew in grace and beauty, they became more conscious of the

The lovingkindness of Jehovah is from everlasting to everlasting.—PSALMS

beauty of the kingdom, they realized how the outward things did not matter. God knew the heart, and if God was for them, who could be against them?

Happy citizens of the kingdom, Jesus calls us all to claim our citizenship, to be good, strong citizens, letting nothing disturb us. And when the material things of life, the hard knocks, the sorrows, the things we want to fight, come against us, He calls to us to withdraw to the heights, the heights of God, the peace of the kingdom where there is no lack and no contention, and whence sorrow and sighing shall flee away.

Character Development and DEMONSTRATION

By E. V. INGRAHAM

In order for new character to be developed, certain sacrifices must be made to the thing that is to be developed and certain lesser desires must be sublimated

Whatever man can and will rightly use to further his spiritual character will be provided in lavish abundance

IN OUR ATTEMPTS to make practical in this day the teachings of Jesus Christ, we are faced with two propositions that are fundamentally related. But because of our failure to understand them, they may become unrelated in our procedure, and thereby both fall short of their purpose.

The two propositions which face us are, first, the actual spiritual development within the nature of the individual; and, secondly, the demonstration of what we commonly term our outer needs or desires. Too often we lose sight of the former and concentrate our attention and effort on the latter, which leads to confusion worse confounded; and so the last state of a man who makes this mistake is often worse than the first. He becomes lost in a maze of confusion and wonders why his demonstrations are not forthcoming. Very often, as a result, he becomes skeptical or altogether discouraged and ceases even to be interested in spiritual things.

"Order is heaven's first law," and illogical practice can but lead to confusion. In every phase of life we recognize that the development of character is para-

mount to demonstration, and that the right use or application of principle is paramount to the development of character. This applies equally in the matter of spiritual character and of outer demonstrations in human affairs. Wrong motives in obtaining and using things can have no relationship to divine Principle and can therefore not receive its coöperation.

It is obvious even to the casual student that many of the desires that animate our present consciousness are false. Take as an instance the dominant desire for money. Truly it is not money we desire, for we immediately spend money for something else, and this something else is supposed to bring us a certain sense of satisfaction or to meet some need of the physical being. Both the motive and the result in this procedure are obviously wrong. The child who studies his lesson merely in order that he may go out and play is clearly upon the wrong path. But for him to study the lesson in order that he may master the situations arising under it would be the correct procedure. Once this is accomplished, he has his period of play, and he enjoys it perhaps more fully than the one who proceeds otherwise.

It is in a similar manner that the spiritually developed individual has his outer needs and desires fully and perfectly supplied. It all comes from an entirely different motive than that which animates the majority of people who would profit from the application of Christian principles. We would not in any sense deny the need of the physical side of our nature, nor the fact that the demonstration of these needs is a part of our spiritual progress; the sign that follows the practical application of spiritual facts. But it should be remembered that it is the sign that follows and that it is the direct outworking of spiritual processes and is to be used for the purposes of spiritual progress and not merely to fulfill the "lusts of the flesh." Here is the question of right use.

When Steinmetz said, "Some day people will learn

that material things do not bring happiness and are of little use in making men and women creative and powerful," he voiced a living truth that should be self-evident to all of us. If material things did bring happiness those who have most would be the happiest, which is not the case. Often those with the least store of outer goods are truly the happiest and most contented with life. But these statements should not be construed in the sense that outer things have no place in human affairs. Your Father knows that you have need of these things. But they are of secondary importance, and it would sometimes seem that "the sons of this world are for their own generation wiser than the sons of the light." The world generally, particularly in these times, is learning that material things are not dependable, and we are fast at work in every phase of human life to recast our affairs according to a new scale of values.

PERHAPS THE POINT we are desirous of bringing out might best be illustrated by a child who wishes to play the piano. His desire might be interpreted as just that, and he could perhaps learn to imitate certain people who play certain pieces. By laborious effort with each piece that he expects to play, he might finally be able to play—or "demonstrate"—a number of selections. But with each new demonstration, the same process would have to be employed. On the other hand we know that the real desire back of it all is actually to become a musician; to develop the character that will enable him to play any number of pieces, each new piece being but the outworking of a consciousness of the musical principle. At a certain point in character development the demonstration of new selections will become more and more automatic, and the outer demonstrations more profuse and satisfying than in the former procedure. In other words, there has to be a certain sacrifice of results in the beginning, and the main issue of developing musical character must be the engrossing motive. Demonstrations of course im-

mediately follow, for the student immediately begins to produce musical sounds, but the motive is not the sound, but character.

The procedure of Christ was evidently first to perfect His character, for He spent perhaps about thirty years in the development of character before He attempted to demonstrate to the world the power and authority that was inherently His. Following this period, He demonstrated more in three years than any other figure in the world has demonstrated in a lifetime.

JUST AS TRULY as we know that it is the developed musician within that is the secret of outward demonstration, so Paul revealed the mystery of Christ, which was hidden from the generations, as the "Christ in you, the hope of glory." And, again, as the embryo of the ultimate musician in the individual is the desire to be a musician, just so is man's inward desire to be perfect even as His Father in heaven is perfect, the embryo of the Christ within.

In order for new character to be developed, certain sacrifices must be made to the thing that is to be developed and certain lesser desires must be sublimated. John revealed this when He said, "He must increase, but I must decrease." It is obvious, therefore, that any procedure that inflates the outer ego or merely satisfies the desires of the flesh is beside the point and but defeats the true spiritual aspiration.

It is not at all likely that divine Principle will amplify an ego that is not in harmony with its purpose, or provide demonstrations that merely satisfy the desires of the flesh, which are at enmity to God. It is more consistent to expect that it would mortify the deeds of the flesh and contribute those things and experiences that further the spiritual progress of the individual. It is logical to assume that anything that militates against man's spiritual progress would be withheld by the divine or spiritual principle; and it would therefore follow that whatever man can and will

rightly use to further his spiritual character will be provided in lavish abundance, even beyond his wildest dreams; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

BUT THE OUTER MAN must decrease and a new man must arise in his stead if we are to attain to the full stature that is ours in Christ Jesus. "Now also Christ shall be magnified in my body, whether by life, or by death. For to me to live in Christ, and to die is gain."

"Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may gain Christ."

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill the lusts thereof.*"

In the light of the musical student's case and the teachings of the Scriptures, the procedure is clear. An entirely new mode of life is to be instituted and a definite purpose must be the whole standard and motive of conduct. Christ's unvarying procedure from the beginning was the "Father's business," the complete separation or devotion of Himself to the divine principle of life, just as the child must devote himself to some principle if he is to develop his powers of demonstration along that line. "Whatsoever ye do, do all to the glory of God."

Christ's instructions are very clear as to the starting point of Christian development when He stated, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; which must literally mean an uncompromising devotion to the fact that God is all, that there is in reality only one presence and one power, the presence and power of God.

COMPLETE DEVOTION to any standard of thought or feeling sooner or later obliterates the opposite from the consciousness of man. Sadness in human experience disappears when we reach a certain realization of joy. The unlovely disappears from our natures when our mind reaches a certain point of interest in the lovely. So does the sense of anything opposed to the nature of God disappear when the mind is engrossed with the grandeur and magnitude of the Presence.

One who sets out upon the path of any new achievement, if he would be free in his progress, must make a certain and definite break with the past. The more complete this break with the past, the more he puts it behind him and out of the range of his consideration, the freer he is to pursue his new objective. This is also a vital point for those who would put on Christ. Much human failure is due to the fact that each attempt at achievement is handicapped by compromise with the past and the falsities in one's present nature. Romans 6:10, 11 gives us illuminating instruction as to our procedure in this respect. "For the death that he [Christ] died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." This is a sort of legitimate suicide, and a practice that any of us might profitably employ. "Die daily," as Paul put it, and forget the things that are behind.

BUT IT IS NOT ENOUGH merely to break with the past. Something else must take the place of that which we have put off or put aside from our nature, forgotten, and put forever out of the range of our consideration. "Nature abhors a vacuum," and when the house is cleared of that which is false, something else must come to take its place. "Put on Christ," reckon ye yourselves to be alive in Christ, is the next and most important phase of our attainment.

The change of character is not a new and strange doctrine in the experience of men. Every day some of us put off sadness and assume a joy before it actually becomes an awakened fact in our nature. Often we put off a sense of depression and assume a more courageous spirit before we actually feel a sense of courageousness. We throw off worry and in a spirit of derring do trust that things will work out properly. And there is no more mystery about putting on Christ, or assuming our rôle as sons of God and walking no longer after the flesh but in that fullness of character which is contained in our highest ideals and fondest hopes. There is but this difference: When we assume our divinity, reckon ourselves alive unto Christ, we are but laying hold of our original and true nature, for Christ is all and in all.

ANY ACCOMPLISHMENT in life involves certain definite and resolute decisions and actions on the part of the individual. Where there is no determined or purposeful assertion in any given direction, the whole nature of man is unstable. But where he sets about with definite purpose to pursue an ideal, there is every chance of success in the endeavor. Paul in his most resolute moments of determination to put on Christ, said, "But one thing *I do*," and forgot the things which were behind and pressed forward "unto the prize of the high calling of God in Christ Jesus." Finally, in his victorious arrival at the goal of his aspiration, he proclaimed: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me."

While definite resolution and individual effort are essential parts of all accomplishment, it must be remembered that the achievement is not wholly the result of individual effort. "Not by might, nor by power, but by my Spirit, saith Jehovah." Nothing in life at-

tains to fullness of stature by itself. The blade of grass, the lilies of the field, and the oak tree of the forest grow by the force of the earth, air, and sun back of them, and the character of each, as it unfolds, is imparted to it by nature, which gives infinite help and without which growth is impossible. Likewise, in the experience of man there is infinite help available on every hand, and all the forces of Spirit contrive to fulfill every high purpose in the nature of man.

IN EVERYDAY LIFE we know that a person radiant with joy has power to help us attain joy and to supplement our joy until we are radiantly happy. It is possible for a teacher of music, inspired by the harmony of the musical principle, to awaken a similar inspiration in the heart of his student. He not only can impart knowledge of the principle, but stimulate the musical sense in the heart of the child. It is so much easier for the child to attain his musical sense when thus inspired by an awakened teacher. Progress would be slow if he were compelled merely to study the lessons and practice them by himself. The contagion of inspiration would be lacking. How easy is our mathematical progress when guided by a sympathetic, understanding instructor who is alive to the mysteries of numerical calculation. He seems to have power to transmit his enthusiasm and genius to the student until the student finds joyous and rapid progress with his complex numbers.

In like manner, Jesus Christ stands with every man, the Immanuel, the God with man, the embodiment of the fullness of the Godhead bodily, ready to impart the fullness of divine inspiration and illumination to all who will call upon Him, who will offer Him a pure worship. This is not only a religious truth, but just as truly a living and practical fact in bringing forth the inner genius for living life in its truest and highest sense in other fields of human endeavor. "Lo, I am with you always, even unto the end of the world." Certainly the vicarious help of Christ is no less sci-

entific and potent than the vicarious help extended by any teacher in any field to His devoted students.

When the student has arrived at the point where the principle to which he has devoted himself, becomes his actual character, he is capable of any number of demonstrations in his particular field. The character of the awakened musician is the absolute guarantee of his ability to play any musical composition. The awakened character of the mathematician is his permanent genius for solving any complex mathematical problem. From him who has put on Christ, there is likewise no good thing that can or will be withheld; for he has returned to his Father's house and exercises the authority of the Son.

Resurrection

I rise again. The past is dead;
Above doubt's clouds I lift my head
A conqueror over all to reign.
I rise again.

I rise again, remembering how
The thorns once pierced a Master's brow.
Yet through the vale which some call pain,
He passed with joy, and rose again.

I rise again on vict'ry's wing,
The blooms of new life round me spring.
I smile on skies blue after rain;
By God's love healed, I rise again.

I rise again. To all I say:
"Awake and greet the light of day.
Rise out of loss to meet your gain;
Arise, arise, arise again."

—*Evelyn Whitell*

If That Is the Church—

By CLARA PALMER

No person is outside the church of Christ

Not as something outside of man or apart from him is the church of Christ established, but as Spirit within man

Truth is the light and the love that traces the message of the divine consciousness in and through every doctrine and leaves the imprint of the Christ mind on every heart

FREQUENTLY PHRASES LIKE THESE are heard: "Well, if that is what the church means—if that is Unity—if that is Christianity—if that is religion—I want nothing more to do with it." Thus is Christ condemned and rejected by human consciousness; thus is God judged by the mistakes of men and His blessings refused by many persons who are hungering after Him.

Before proclaiming His church, Jesus asked His disciples, saying, "Who do men say that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

What was the rock on which Jesus established His church? Was it the personality of Peter? Impulsive, tempestuous, vacillating, very human, also very lovable, Peter. Was the church of Christ established on the latent power in Peter that later showed forth in his

ministry? No, it was established on the revelation to Peter of the Christ consciousness manifest in Jesus, on the inspiration of the spiritual consciousness awakened in the mind of Peter, which revelation and inspiration caused him to answer Jesus, saying, "Thou art the Christ, the Son of the living God."

Upon this rock, this foundation of Truth laid by God and preserved by Him in the soul of man, Jesus Christ established His church; and error cannot prevail against it. His church is founded on the divine merit, the infallibility, the infinite love, and the wisdom of the Christ consciousness awakened in the individual consciousness. In it is embodied every divine attribute. In it man is infolded in divinity.

The church of Christ is established in the consciousness of the individual. It is the center of divine faith, love, life, and Truth. No person is outside the church of Christ, banished from its ministry, barred from its protection and power; for the church of Christ can only be found in that kinship of consciousness that cries "Our Father" in that understanding of Truth that acknowledges God's declaration "This is my beloved Son." It is the revealment of the divine supremacy in the soul that causes one to look beyond outward reputation or appearance to Spirit within and answer the questions "Who am I? What am I?" with the words "Thou art the Christ, the Son of the living God."

EVEN AS THE FATHER-GOD is Spirit and must be worshiped in Spirit and in Truth, so the Son is Spirit and must be worshiped in Spirit and in Truth. Through the awakening of the Christ consciousness in the soul man is embodied in the likeness and the divinity of the Son of God.

Jesus gloried in the revealment of the spiritual consciousness awakened in Peter. He did not say, "Now, Peter, if I had not seen you sink beneath the waves; if I did not know you to be a tempestuous fellow, failing

at times to express good judgment; if I knew that you were steadfast and would never deny the Truth that has been revealed to you, or by thought, word, or deed commit yourself in some erroneous way that would prove a stumblingblock to another, I would build my church on the inspiration that has come to you."

Jesus, looking past every outer deflection, saw the light of the Holy Spirit shining in the heart of Peter; He beheld the awakening of the Christ consciousness in the man. He knew that the Son-of-God consciousness awakened in man was omnipotent, that as the light of that consciousness flashed from one life and soul to another, the gospel of Truth would be revealed, and the church universal, the kingdom of God, would be established on the earth.

Not as something outside of man or apart from him is the church of Christ established, but as Spirit within man flashing its message of Truth through every part of his being; as divine Principle working in and through the mind, heart, and service of man, motivating him in all that he thinks and does; as omnipresence embodying man in the citadel of Truth. Thus is the church of Christ established, a universal result of the Christ consciousness expressing itself through the individual.

THE NAME OF A CHURCH, nation, religion, or doctrine does not operate to exclude it from the church established by Jesus Christ, any more than the name Peter precluded the man from having a definite place and part in the establishing of Truth throughout the earth.

Once a person clearly realizes that the church of Christ is the spiritual expression of the Christ consciousness in the individual, once a person glimpses the glory of this universal church, which is the crowning glory, the divine home center of every soul, he will never again in thought, word, or deed condemn or judge any church or its creed by the seeming short-

comings of any of its members. He will know that the light that is revealed to various groups of followers, whether they answer to the name of Protestant, Catholic, Jew, Mohammedan, or Buddhist, is primarily the light of Spirit, the light of the Christ consciousness finding expression in and through the soul.

As a circuit of divine light the glory of the Son-of-God consciousness interpenetrates every teaching; as a bond of love it unifies every heart; as the bread of life it feeds every soul. God, who in infinite understanding knows each soul, has prepared for each and every one a version of Truth that will prove acceptable and adaptable to the present stage of the soul's growth and progress. Even as babes and adults do not partake of the same diet, but are supplied with food that may be assimilated by them, so the churches, varied in teaching though they may seem to be, provide for different souls the spiritual food needed by them.

TRUTH, IRRADIATING the heart, life, work, and consciousness of the individual, shines forth in blessing to the church that he attends. It reaches out in blessing to every other denomination, to every other teaching, to those who claim no religious ties.

Truth is the light and the love that traces the message of the divine consciousness in and through every doctrine and leaves the imprint of the Christ mind on every heart.

Truth uplifts, frees, illumines man, and gives him the power to transcend every human limitation. Truth unifies man in consciousness with God, and causes man to become strong, valiant, courageous, wise. It quickens the mind and teaches man to think for himself. It quickens the conscience and enables man to choose the Christ way for himself. Truth possesses the heart and endows it with the love that lifts man above condemnation or adverse judgment. It strengthens man and gives him the courage to follow the Christ way.

Truth does not narrow or bind either the individual

or the institution. It is the door leading into divine knowledge and wisdom, opening into the free estate of the Son of God. Truth does not hold one in the cradle of ancestral teachings, nor lull the soul to sleep in passive acceptance of another person's teachings, nor excite it to the heights or drop it to the depths of a fanatical doctrine. It flows through the soul, a steady current of divine instruction and illumination, a trustworthy guide under any and all circumstances.

Truth opens the eyes so that one may behold Christ, the Son of God, in each and every soul. Christ chose to abide in the soul of man. Why then should man deny His presence there?

Truth glorifies the Christ indwelling, calls the individual higher, ever higher, and makes it possible for him to transcend every limitation by the proclamation "Thou art the Christ, the Son of the living God."

CHRIST, THE DOMINANT note of every soul; Christ, the image-likeness imprinted on every soul; Christ, the light, life, love, peace, and power of every soul; Christ, the divine organizer, established in His church, His secret place of worship and authority within each soul, and shining from His inner sanctuary with a light that unifies all in righteousness and Truth; Christ proclaiming to one and to all, "Thou art . . . the Son of the living God."

The church of Christ has its foundation in the recognition of and complete faith in the perfection of God manifest in man. As one person after another learns to render to the church of Christ the things that are due it, to accredit it only with the things worthy of it, to seek quietly the adjustment of problems in the inner sanctuary of Christ, to acknowledge Christ—good—only, in His church, and to disassociate personal mistakes and shortcomings from it, the church itself will prove to the world that it is the stronghold of God, indomitable, secure, eternal.

"Thou art the Christ, the Son of the living God. . . . Upon this rock I will build my church."

What Is the Matter with HUMANITY

By MARJORIE H. STAGEMAN

Fear is not an effect of the one Cause; therefore it is without actual existence

The realization of Truth, the word declared, corrects the mental falsity

When will the world be cured? Just as soon as each individual has the moral courage to cure himself

PERHAPS SOME, reading the title of this article, will reply flippantly, "Plenty." Well, let us see.

There is the cry of "no money," yet the banks of the country are fairly bulging with money; there is the cry of "hunger," yet foodstuffs are more plentiful than ever before; there is the cry of "unemployment," yet farms remain to be worked, factories stand idle, and we all need their products. There is still work to be done. Ideas are still being born. Then why does the storm, while less furious, still rage?

Let us view a few scenes from that old but ever new motion picture, "The Human Race." Here we see a group hugging their possessions tighter than ever, constantly harassed by the thought of loss. Here we see men and women working, their faces tense and drawn, stamped with the dread that forever gnaws—the dread of losing their jobs. Now there flashes on the screen a group pale and concerned about their health. There are many others, but we shall not go on. We have seen enough to know one thing: They are all obsessed by the same thought. What is it? Fear.

Those who have money fear they will lose it; those

without it fear they won't get it. The people with jobs fear they will lose them; the people without them fear they will not get them. Those who are well fear they'll get sick and those who are sick fear they'll never get well. And so on. And all the time humanity has just one ailment—fear! True, it seems that there are many ailments, a complication of ailments, but if we will trace these ailments to their source, we shall find that they spring from and are nourished by the greatest of all evils—fear.

And where does fear lead? To failure. Destruction. Looking around us, we see evidences of what fear does. What do you think would suddenly cause men in the prime of life—hundreds of them—to become the victims of heart trouble? Fear. Fear has a deadly effect upon the heart, and it strikes there first, as all of us can testify. For who has not, on becoming terribly frightened, experienced as the first effect that astonishing feeling that the heart was being held in a vise?

Looking back, we recollect the first we saw individuals "tightening up" with fear; then we saw banks, industries, and so forth, fall in line. We saw it spread like a contagious disease—indeed that is just what it is —until a whole country, several countries, and finally the whole world was stricken.

SUPPOSE WE APPLY the remedy for fear—and there is a sure-fire one; what have we? A world set free! Individuals will "loosen up," first their thoughts and then their money bags; bank doors will be opened wide, symbolic of the hands within ready, willing, even eager to extend credit; factories will belch forth smoke, signaling to high heaven that they are running full blast.

When will the world be cured? When will the new day dawn? Just as soon as you and you and you realize your responsibility; just as soon as each individual has the moral courage to cure himself.

Now, how do we go about this business of curing ourselves, of loosening fear's grip? Is it done by will

or self-hypnotism? No. It is accomplished by understanding the true nature of the universe, by knowing the nature of our real self, by understanding what fear is, and then, being in possession of this knowledge, by setting ourselves right with the universe.

In the Book of Genesis, we learn that there is one cause back of all things, and that this cause is Spirit. We learn, too, that Spirit "saw everything that he had made, and behold, it was very good." Is it not plain, then, that since Spirit is cause, the effect, creation, must be spiritual?

MAN, THE BIBLE TELLS US, was made in the image and likeness of Spirit. We know that this "image and likeness" is not the physical man. Then what is it? It must be the spiritual man—the real man—and this man is the idea in the mind of God, while physical man is that idea in form. Now, right here the belief of duality enters. Some one says, "Then there are two of me, one physical and one spiritual." And it is from this belief that all our troubles arise. Man is not two, but one, and this one is one with the great first cause. If we once learn that One is all there is, we shall find ourselves on the road to the greater life.

Let us see if this truth can be made clearer by an illustration. Let us take a table, any table. The table we all know, is an idea in the mind of the designer or cabinet maker before it comes into objectification, before we can see it, touch it, use it. Now that table may be marred, chipped, even destroyed by human hands, but does that destroy the idea in the mind of the designer? We know that it does not. That idea and its objectification are one. Very well; now, where did the idea come from? "From the mind of the designer," you say. Yes, but where did the designer get the idea? Where do all good thoughts, ideas, come from? Go back to Genesis. If man is the image and likeness of Spirit, then it would follow that man is Spirit expressed. Then we can conclude that the designer's idea came originally from the One who is being expressed.

Then what have we? One. Objectification is one with idea; idea is one with infinite Mind; therefore, objectification and idea are one with infinite Mind. You see? Just One. When we realize this, our mental horizon broadens and conditions and affairs are changed because of our purer perception.

WE COME NOW TO THE QUESTION, What is fear? Fear is faith in, belief in, more than one power—belief in evil, a power apart from the good, the Creator. But if we are to accept Genesis, all that is real is the effect of one intelligent cause and is good. We know that fear is not good. How do we know it? Because it has a destructive effect. If God is the only cause and is good, then, knowing that fear is not good, we can come to only one conclusion: Fear is not an effect of the one Cause; therefore it is without actual existence. Ernest Holmes has written: "From whence come discouragement, fear, doubt, and calamity? They can not proceed from the eternal source, that perfect fount of life, the inexhaustible One. Therefore they must come from my own deluded consciousness." Isn't he saying that these beliefs must come from a belief in duality? Separating ourselves (in belief) from the One, we get a manifestation unlike the One. This accounts for the unhappy conditions we experience.

Understanding the true nature of the universe, the nature of the real man, and what fear is, there is one more thing we have to do: set ourselves right with the universe. Knowing that the universe is spiritual, that the real man is spiritual, and that fear is merely a false belief, we know that as we realize goodness and perfection, we are experiencing goodness and perfection, experiencing God, Spirit. We see that finite mind is the medium through which Divine Mind expresses itself, and we, as vigilant watchmen, endeavor to keep the channel clear so that the perfect expression may come through. We realize the importance of thought and set about removing those thoughts which block the channel and which tend to make us servants

instead of masters of a situation. We exercise that dominion about which the Psalmist sang, and we find that, as Confucius said, "a man filled with truth hath power over heaven and earth, god and devils; nothing in the universe can influence him; water and fire cannot cause him to fear."

OUR SUCCESS IN ELIMINATING FEAR depends upon our patience and perseverance. Not that we should have patience with the belief—fear—but patience in eliminating it from consciousness. And we must be very careful that we do not get the idea that we are dealing with some thing, some entity. We are not. We are dealing only with belief—a false belief. If we get the idea that we are dealing with something, we are defeated before we start. We must remember that fear is something wholly mental, caused by negative thinking, and the only way to meet it is mentally—by positive thinking, which is the conscious knowing, understanding, of the facts of our being. The realization of Truth, the word declared, corrects the mental falsity. There should be no struggle. All that is necessary is to know the unreality, the powerlessness of that which is contrary to the reality of being, of that which is inconsistent with the one Cause. "The Lord is my light and my salvation; whom shall I fear?"

If you knew a good man and you heard some one condemning him, what would you do? Defend him, stand up for him, of course. Well, when you fear, you are condemning the man you are—a son of God. Stand up for him and declare all the good things you know about him. He has strength, courage, love, perfect health, unlimited supply, unlimited ability, boundless opportunity. Your word about him is the truth; therefore God's word, and that word has power. It is law. Fear is without law or power.

I KNOW A YOUNG WRITER who, finding it seemingly impossible to market her wares, became so filled with fear, so terribly discouraged that she decided to

end it all. About the time when fear had her backed right up against the wall, she met a wonderful woman. To this kindly soul she poured out her troubles.

"No wonder you can't sell your stories," the woman said. "You have taken all the responsibility. You know they aren't your stories."

The writer protested that they were hers and became quite indignant, supposing that the woman thought her a plagiarist.

Then the woman explained that the stories were ideas of infinite Intelligence expressed through the writer; told her that she was the instrument through which this good was being given out; explained who she was (a divine being), what fear was, and what she was doing when she feared (believing that there was no place for God's ideas). She showed this writer how to put herself right with the universe.

The young writer set to work claiming her divinity, her place in the divine plan, and thus set the law in motion toward a constructive end. The results were most surprising and gratifying. In the darkest hours of the depression, this writer began receiving checks instead of rejection slips. Why? Because she had given a rejection slip to fear.

IN THE HOLLYWOOD CITIZEN, not long ago, I read Jane Jackson's interview with Mary Carr, the famous screen mother that we all sobbed over in "Over the Hill." Read the words of a splendid woman, a brave little trouper whose pathway has been rough and rock-strewn and who is now facing tremendous obstacles: " 'As long as there is a divinity to direct and a will to do, things will right themselves. Hand-wringing and sobbing are relegated to the screen. We have to keep our minds clear and our spirits free to be fit to play our parts.' "

We all have a part to play. It is up to us to be "fit." So, "*Courage, mes camarades!* on with the show!"

The Law of Responsibility

By H. E. MIZE

Penalties are predicated on the power of choice in thought and action

Man is the only responsible being in physical form in the world, perhaps in the universe

Man has within himself vast powers over which he has as yet asserted only a very limited control

A FUNDAMENTAL TENET of the yoga philosophy as well as of advanced metaphysics in this and other lands is that every event, happening, occurrence, experience, or condition that comes to a man is a direct result of his own nature, of what he is. This sweeping assertion is instantly challenged by the unthinking, the worshipers at the shrine of the goddess of luck, and those who glibly speak of chance or accidental happenings with no appreciation of the violence done to the conception of an ordered cosmos by the abrogation of the law of cause and effect.

But the more one considers the question the more certain does one become of the certainty and finality of that basic law. The Biblical writer, having had access to the same fount of Truth, states the proposition authoritatively and categorically: "Whatsoever a man soweth, that shall he also reap." This is not something to be merely assented to by the pious with no particular sense of its necessary truth, but it is a scientific fact. "As he thinketh within himself, so is he." "As chance, accidents, happenings, fortune or misfortune, and luck good or bad befall a man, so is he"—that would be an absurd proposition.

Man is the only responsible being in physical form in the world, perhaps in the universe. He is of triple nature: spiritual or psychic, mental, and physical.

In his spiritual being he is made in the likeness of God. In his mental being he reflects as much of his inherent being as his mind has been developed and trained to express. In his physical being he is as much a physical counterpart of his spiritual self as he is capable of being, due to the imperfections of his mind, which is his only means of contact between his spiritual self and his physical being.

It is accepted as an incontrovertible fact that violation of the laws of any phase of being, whether willfully or ignorantly, brings its appropriate punishment. Now the promulgation of laws and the fixing of penalties is predicated on the power of understanding and obedience and therefore on the recognition of a just liability to punishment on the part of those to whom or at whom the laws are directed. It is so in the codes of nations and their subdivisions; it is more perfectly so in a perfectly ordered universe presided over by the first cause, the absolute, the ultimate reality—God.

It is to be observed that ignorance of natural law does not lighten the penalty. Otherwise, if these laws could be suspended for the benefit of the careless individual who does not bother to learn them, this cosmos would be a chaos. These laws constitute a relentless schoolmaster that forces him to inform himself concerning everything in his environment that can affect him one way or another. Progress is made by the trial-and-error method. Nature cares little how the individual fares. Her concern is for the end in view, which is a general progression toward better things for her children, and which is accomplished through those who place themselves in the relationship of harmony with that purpose.

Man is not wholly a child of nature. His body is subject to her laws. His intellect or mind is charged with the function of effecting the harmonious union of the physical and psychic phases of his being. The lowest phase or faculty of the psychic being that we are, is also our highest intellectual power—the supercon-

scious faculty. Through this there flows into man's being, in proportion to his development and receptivity, the knowledge and power, the beauty and rhythm of that vast spiritual realm of which all things in the phenomenal universe are but the forerunners.

ONCE MORE, man is a responsible being. At his center he is immaterial, infinite, eternal. At the circumference he is a physical and mental being, adapted and adaptable to the conditions and circumstances of the physical environment.

The chemical elements possess the quality of affinity; may be said to perceive, as it were, the qualitative and quantitative similarities and differences of other elements, and regulate their behavior on that basis. The atoms of which all physical things are made may likewise be said to experience "pleasure" or "revulsion" for other atoms, manifesting the power of attraction and repulsion and forming their infinitely varied combinations in physical matter on that basis. Just as "the stone falls by a law inferior to and dependent on its own nature," just so does man with his triple nature exercise constantly the power of attraction and repulsion, receiving and adding unto himself from the threefold environment (which embraces all that is) the things for which he manifests an elective affinity in his own being.

It is true that he has not consciously willed the vast majority of his experiences. Many of them come to him in positive defiance of his will, so far as he knows. Nevertheless he attracted them to himself by his own nature. No other man can or ever will attract to himself the same body of experience.

MAN HAS WITHIN HIMSELF vast powers over which he has as yet asserted only a very limited control. But the penalties persist when his forces lead him astray and involve him in violations of the laws to which he is yet subject. Penalties are predicated on the power of choice in thought and action. The school-

master is yet with us, driving us ruthlessly on to a full realization of that which we only potentially are at present—supreme masters of all the forces of our being. Man has anticipated this result and yielded conscious or unconscious support to the thesis of responsibility in innumerable laws for the regulation of human conduct, in all the advice that is given, and in all the systems of training and instruction that seek to impart to man the means of a more perfect control of his own forces.

No man who is really capable of thinking would for a moment believe that the great first cause, who is the author and only Creator of all things and beings, spiritual, psychic, and physical, and who is only dimly apprehended by us through the splendors of the universe of name and form and the vast interplay of forces that reside in and act upon substances, facts, entities, and beings in the three realms—I say, no one would believe such a Creator to be less perfectly dedicated to the invariable rule of justice than man is in his limited field of action. We could not sanely

What I have, that give I thee.—PETER

and justly promulgate laws and exact penalties except on the basis of actual or potential power of understanding and obedience on the part of those who are subject to the laws.

No more does God. With the passing of the imperfections and limitations that the laws are designed to correct and the coming of that full realization which they are destined to effect, the laws will pass that have held us to the forward course whether we would or not. For law will have fulfilled its purpose and ceased to be necessary when we shall have achieved the end and aim of all being and realized perfect unity with the source and origin, the Creator and upholder of all things that are—universal Spirit.

A Message to THE LONELY

It has been truly said that "man is never less alone than when alone"

It is impossible to discover a temptation, tendency, or instinct, even in the most secret recesses of our nature, that is not connected in the most vital way with the race

The true self identifies all its powers with the ideal

THERE IS NO SITUATION in human life that more readily wins our sympathy than the struggle of the lonely soul laboring in silence or in self-imposed solitude to conquer forces whose scope is beyond the individual's power. We admire the courage of the one who is determined to win the good fight alone. We know that certain victories are best won in solitude. None of us can live for another. No one can think or will for another. There are matters that must be threshed out when one is alone. Yet many an earnest person is trying to conquer tendencies or to break free from imprisoning conditions that he cannot master alone. It is well to consider these matters somewhat closely in order that we may see what we ought to face alone; what not.

It is almost a truism that man is a social being. This is a very ancient truth. History proves it, common life everywhere illustrates it, a study of our own nature confirms it. We know too, how dear to our heart is every tie that unites us with social life, through friendship, through service and the home. We love the homely things of life, the common tasks that draw us into close coöperation with our fellows.

The tasks of the day are never half so dull as when we perform them alone. Above multitudes of attractions in our daily existence, we cling to everything social. We evince the social, we praise it, sing about it, and become absorbed in reading about it in works of fiction. Yet with all this wealth of social life many of us do not half realize how profoundly true it is that we are "bound each to each" by ties of a life that all men share and through which we are "all members one of another." We fail thus to realize our true estate because we stop with the visible world, neglecting the intimate ties that unite us in mental life, in the heavenly kingdom that is not only within us but around us. Truly to realize the meaning of one's social selfhood is to start with the thought of the heavenly world, to remember that we are spiritual beings open to influences that are ever ready to help us in the hour of need.

Try, if you can, to isolate a temptation, even the most subjective, private temptation you ever had in your life. You know well enough that every human being has been more or less under the same trial, even those men ordinarily set apart as if they had never known a struggle. You know that thousands today are meeting this same trial of faith and power and that an inner affinity exists between you and them. You also know that the same sources of spiritual life are open to all; that all are strengthened by each one's turning toward the one source of light and life.

It is impossible to discover a temptation, tendency, or instinct, even in the most secret recesses of our nature, that is not connected in the most vital sort of way with the race, its present estate, its history, and its ideal. In our language we share the gifts of the race, in our inmost thoughts, in our will to obey, even in the power we exert when we endeavor to conquer. The tendency in question is not that of our individual self. Even while we are thinking about the matter

in solitude we are communing with others. Hence, it has been truly said that "man is never less alone than when alone." And yet unmindful of all this, there is many a well-intentioned person struggling to conquer as if his contest bore not the slightest relation to any other person.

Should we then come out into the light with all our struggles, confessing our temptations to others? That does not follow. There are times for consultation with the wise, times for intimate conversations with a friend, and "confession is good for the soul." But the first point is to see that the matter in question is social; that it can neither be understood nor conquered alone. The second is to see its meaning in relation to heavenly guidance and regeneration. For we have the needed resources within ourselves. It is chiefly a question of seeing the self in its true light.

The lonely soul, struggling to conquer a temptation apart from all social help, is apt to indulge in a great deal of mistaken self-condemnation. Distressed at the presence of a trial that seems to be unique, or a temptation that causes a sense of shame, this poor mortal seeks to bear the blame for a tendency which is in reality connected with father, with mother—with any number of persons. Under such misapprehension, and taking matters home, the besieged soul becomes discouraged, weighed down by a sense of sin. Hence, victory seems out of the question.

VERY IMPORTANT for all who in any way have thus separated themselves from help is the discovery that many of the faults and passions that they enlarge upon and condemn are really not parts of their nature in the best sense. To condemn a tendency is already to set it apart as foreign to all that one wills to be. One struggles away from this impulse precisely because the true self has already cast it off. The true self is untouched by this social impulse. The true self refuses to identify itself with this condemned tendency.

The true self identifies all its powers with the ideal. If the soul had been regarded in the ideal light, this old tendency never would have seemed to possess the power it has. Why then should one condemn oneself? Why not rather strengthen the ideal by positively turning to it every time there is a temptation to regret or to condemn?

These trials that loom so large when we regard them at close range are likely to be little more than old phases of our nature brought to the surface in the process of being thrown off. To enter into these processes is to be drawn back into the old. To enter into them is to become solitary, troubled. Illusion follows illusion, if we look that way. To look the other way is to find ourselves out in the social light of communion with kindred souls, near the divine Spirit.

The lonely soul, because too much with his own mental and bodily states, is likely to mistake these for spiritual states; hence to indulge in still further condemnation, because they seem so inferior. Such a one needs, in the words of the Psalms, to be "set in a large place," to be opened out from within, set free from narrowing subjectivity through recognition of the ever-present nearness of God. Even the lonely soul bowed down with grief is in some measure a victim of wrong perspectives. No personal state can be truly estimated when one is very much alone.

THE SAME IS TRUE of believers in divine guidance who live too much by themselves. For if there is time to watch the inner play of feeling, there is plenty of money and every luxury to foster these inner feelings, this unhealthy inner condition will interfere with the inner vision; hence, merely personal sentiments will be mistaken for guidances. True guidance is social; it pertains to many people, and in a way to the whole. If you would obtain it, come out into "a large place," mingle with your fellows more, and forget yourself through service.

There is no good reason why any one, however solitary, whatever the ill, should be solitary or alone. No barriers of space or time can keep us from the heavenly resources. We begin to draw on them the moment we enter "the large place" and begin to realize the nature of the true self. We are not alone when apparently so. For better or worse we are always social beings, social in whatever we do; why not make it "for better"? What a load of self-condemnation falls off our shoulders when we begin this change. If there remain problems that you feel you simply must face "absolutely alone," as you heedlessly say, then realize that the best kind of solitude is communion with God, that you may hear just the word that is for you. You are alone, relatively speaking, merely because you have thrown off atmospheres and influences that you are more or less aware of in favor of others which as yet you know little about. But you are really much less alone, if you could but see.—*Horatio W. Dresser.*

Pippa's Song

The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world.

—*Robert Browning*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, APRIL 1, 1934.

Unity Subject—*Where Christ Is.*

International Subject—*The Risen Christ* (Easter Lesson).—John 20:1-16.

1. Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3. Peter therefore went forth, and the other disciple, and they went toward the tomb.

4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. So the disciples went away again unto their own home.

11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.

GOLDEN TEXT—*If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.*—Col. 3:1.

SILENT PRAYER—*I seek through the power of Truth to express the glory of the Christ ideal.*

When the women who wished to complete the embalming of the body of Jesus came early to the tomb on the resurrection morning, their hearts were heavy with grief, for they felt that the body of their Lord was all that was left to them. When they saw that that too was gone, they were inconsolable. Mary Magdalene especially was frantic in her efforts to find the dead body, for the empty tomb meant to her mind one thing—the work of grave robbers.

When Peter and John went into the tomb, they saw at once that no robbery had been committed. There was no disorder. The linen cloth that had bound the head of Jesus had been rolled up by an unhurried hand and left in a place by itself. Peter saw the empty

tomb and the discarded linen cloths in silence, perhaps in stupefaction. The other disciple saw the empty tomb, and believed. This other was the disciple whom Jesus loved, and it was that something in him which Jesus especially loved that quickened his faith in immortality even in the face of emptiness. He "saw, and believed," because he saw with the eye of the mind, with the discernment of the heart, the signs of the Savior's accustomed habits, and remembered the words spoken to him at the Last Supper.

It takes more than love, however, to believe in the risen Christ in face of an empty tomb. Mary Magdalene loved Jesus with entire constancy and devotion. Peter loved Him also, as he was soon to confess three times over. But the beloved disciple was so named perhaps for the very reason that he loved more than the personality of his Master. He loved the things that Jesus loved. In greater measure than any of the rest he had caught the vision that Jesus had tried patiently to impart to His disciples. John understood spiritual things. Therefore, while the empty tomb meant to Mary Magdalene robbery, and to Peter inability to think, to John it meant new understanding.

Although Christians today profess faith in eternal life, many are still much like Mary Magdalene. The body of a loved one whose soul has slipped from it is thought of as all that remains to them. They watch over and care for the grave because it holds "the remains" of one whom in life they loved. Like Mary they stoop down to look into the tomb in search of what they love. If, like her, they behold there the two shining angels (the pure, undefiled ideas of man's spiritual body as it exists in Divine Mind), they realize in time that the life principle which animated the one they look upon as dead is immortal. As in the beginning of creation everything ran true to species and true to form—after its kind—so in the end, so-called, life again consorts with life, not with death. The spiritual part of man—his ideals, his love of Truth, his joy in service,

his creative thought expressed in words and in acts that come from the heart—cannot die.

The overwrought soul, when it has lost what it loves, is willing to undertake superhuman tasks in order to preserve intact its personal memories. Mary was ready to take away the body of Jesus herself, if only she could find it. But evidences of personality serve to blind the soul to the fact that true life is endless. To convince Mary Magdalene of the truth of His resurrection, Jesus had to appear before her and call her by name in His usual voice. Only then did she recognize Him as alive. But John had already understood and recognized this by the folding of a cloth and the signs of order in an abandoned tomb.

We need today to be convinced of the truth of immortality. Our best proof is to be found not in waiting for death to separate the soul from the body, but in entering into immortal life consciousness here and now and learning to abide there. The separation of soul and body is neither a bar to eternal life nor a prerequisite to the triumph of spirit over matter. In whatever state he is, man can enter into the kingdom of spiritual reality and find there power to express the glory of the things that are eternal.

Instead of thinking of a body from which the soul has slipped out and consciousness has been withdrawn as the remains, we must reverse our thinking processes and recognize that the Spirit of God is all that remains as that which cannot be shaken. "Thou remainest," the writer of Hebrews declares, inspired by the Psalmist's affirmation "Thou *art* the same, and thy years shall have no end." Man, as the son of God, partakes of the nature of his Father. His true nature is immortal.

Paul aspired to know the sufferings of Jesus Christ and to become "conformed unto his death," that he might miss no chance of attaining to resurrection from the dead; but he saw very clearly, too, that it was the Christ (the I AM in its perfect expression) that must cause the body of man to be conformed to the spiritual

body or "body of his glory." This conforming process can be begun here and now and carried out without interruption or cessation. It need not await death as a necessary step to its inception. Jesus raised His body to spiritual consciousness before He was put to death, so that death should not be able to hold him.

Life and death are constantly named together and thought of together as successive experiences to be faced by man. Since they are direct opposites they should not be so much as named together. Death is negation, inertia; while life is the active expression of omnipresent energy and power. Jesus had no doubt of the continuity of life either in the body or out of it. Whereas He knew that He would resurrect His body, He knew too that the penitent thief's body would not be resurrected. Yet He said to the thief with entire confidence, "To-day shalt thou be with me in Paradise." Surely there is no ground whatever for man's fearing that life can cease, if only in faith and in purpose he holds himself in the consciousness where Christ is the vital reality of his heart.

QUESTIONS

1. What impressions were made on the women and on Peter and John by the sight of the empty tomb?
2. Why was John's faith strengthened by the same thing that weakened the faith of the others?
3. How do we know that the life principle is immortal?
4. Can we enter into eternal life now, or is the death of the body a preliminary necessity?
5. How did Jesus prepare to overcome death?

Lesson 2, April 8, 1934.

Unity Subject—*Practical Idealism.*

International Subject—*The Child and the Kingdom.* —Matt. 18:1-6, 12-14; 19:13-15.

1. In that hour came the disciples unto Jesus, saying,

Who then is greatest in the kingdom of heaven?

2. And he called to him a little child, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

13. Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

GOLDEN TEXT—*Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.*—Matt. 19:14.

SILENT PRAYER—*I am receptive and obedient to the higher mind of the Christ in me.*

The chief characteristic of the child that is allowed to grow in a wholesome atmosphere away from contact with sophisticating influences or other spoiling, is his unquestioning acceptance of the authority of parents and people older than himself in general. The child believes that all wisdom and knowledge reside in the

grown-up, to whom he goes for the answering of his questions, the solving of his problems. One of the chief reasons underlying the child's desire to be as tall as his father is that he may know all the things his father knows and may be as great and as good as he is.

This idealization by the child of his parent is a replica of the Christian's thought of God. The man or woman whose faith in the supremacy of spiritual things is unquestioning and who bases life on the foundation of what is right and good in the unseen but real world of intuitive truth, is the greatest in the kingdom. The one who trusts most deeply and fully in the Father is the best son of that Father.

According to Jesus, unless we become as little children, we shall not be able to enter the kingdom of heaven. This sounds like a hard saying, but like many other sayings of the Master it conceals a deep truth, in the uncovering of which we find abundant food to build us up into mature citizens of the kingdom.

The unspoiled child mind is idealistic. The child expects only happy experiences and good things to come into his life. Worry and dread are foreign to his nature, and his trust is unmixed with fear and anxiety.

It is possible for man to live in the world and yet retain such idealism as this intact, but only by centering his mind and his thought life in the unseen world of Truth and righteousness that interpenetrates all life, and in which he lives, moves, and has his being. Regardless of the disillusionments that have come to him as a member of the social order, he may rest his whole faith in the foundation of God, which stands sure at all times. To this power he can appeal for light on his problems and not be disappointed. Towards this infinite wisdom he can direct his questioning and receive an unfailing response.

The delight of the child's heart at a certain age is his belief in fairies—good spirits intent on the work of bringing happiness to good children. These fairies are real, inasmuch as goodness is a spiritual reality, and

no child should ever lose faith in them. As he grows up he should see by degrees that what his childlike fancy pictured as fairies was God in action—the Spirit of goodness at the heart of life—and that as his desire to incorporate this good into his life takes form in his mind and he learns to coördinate his motives and his understanding, he directs this Spirit of goodness to follow the channel marked out by his attention. The universal energy springing out of infinite good is subject to man's control by reason of his God-directed thought. This may sound like a fairy tale, but it is not. It is Truth, holding aloft the wand of Omnipotence.

Only as man believes in Truth and accepts it, is he able to grow into its image. The child that loses faith in fairies loses his interest in them at the same time and thereby is deprived of one of the chief fascinations of childhood. As man loses faith in God he likewise suffers the loss of joy and gladness and feels that the solidest substructure in the entire universe has been taken from beneath his feet.

Ours is a Gentile civilization, for we constantly busy ourselves seeking material things with which to complete our well-being. What we shall eat occupies much of our thought. So many vitamins, so much protein, so much carotin for a balanced diet, these are as necessary in our opinion as the money with which to provide them. What we shall drink is reckoned of such importance that it is made the subject of laws and amendments. What we shall wear keeps us preoccupied from season to season with the changes of fashion. The kingdom of heaven takes cognizance of no such sophistications. It is meat and drink in itself, and raiment as well, for the one who holds true to his vision of the one thing needful, and does not "cause one of these little ones" (the undiluted trusts of the heart in inner realities) to stumble.

How it could profit a man to have a millstone about his neck and be sunk in the depths of the sea, raises an instant question in our mind and we are ready to

dismiss the statement as exaggerated Oriental imagery. It is true, however; for it is better to be beyond the power to harm oneself or others than to be left to accumulate a mountain of responsibility for spreading untruth and disillusionment abroad among one's fellows or in one's own consciousness. At the depth of the sea one's power to destroy the faith of others or his own would be reduced to a minimum.

It is possible to regain lost idealism and put it on a lasting foundation. The old question of the futility of all effort to attain the ideal can be settled, finally, by looking not for all the lost sheep of the world but for our own lost sheep (the power to idealize life). This has wandered away from the fold of our substance, and our flock of good motives, right actions, and honest endeavors needs this one lost virtue of practical idealism to complete it. Without idealism the flock is without a leader. Therefore its recovery will bring us more real joy than the ninety and nine other evidences of mental, moral, and spiritual wealth that form our life estate. We shall find this lost sheep in the mountain heights of aspiration towards God, in the clear air of faith in His goodness.

The childlike qualities of faith and high expectation cannot slip out of life without taking with them the assurance that good will is the indestructible foundation of one's well-being. "It is not the will of your Father who is in heaven, that one of these little ones should perish." Man must bring his faith, his expectation of good, and his power to idealize his experience to the Christ mind and in that consciousness lay his hand on them and hold them fast, while he puts aside sophistication and gains patience to grow up in the kingdom. For not to be greatest in the kingdom, but to grow up in it as in one's native land is the greatest blessing that can come to any one.

QUESTIONS

1. What is the Christian attitude toward God?
2. How can one retain idealism as a permanent

state of mind in the sophisticated life of today?

3. Can belief in the ideal be regained once it has been lost?

4. What blessing does man need to set his heart on obtaining in order to enter the kingdom of heaven?

Lesson 3, April 15, 1934.

Unity Subject—*Patience and Forgiveness.*

International Subject—*Jesus Teaches Forgiveness.* —Matt. 18:21-35.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33. Shouldest not thou also have had mercy on thy

fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

GOLDEN TEXT—*Forgive us our debts, as we also have forgiven our debtors.*—Matt. 6:12.

SILENT PRAYER—*I do not get out of patience with others. I try to keep the Christ standard.*

The king in this parable symbolizes any man who learns to rule his own spirit. The servant that owed him ten thousand talents represents his personal judgment of what is right and best taking form in his intentions. Ten thousand times at least in the average life a man judges a certain act or course to be right for himself, only to find himself mistaken. Thousands of good intentions he has allowed to evaporate in talk or inaction, leaving a heap of empty shells cluttering his life where he should have had enriched character.

When a man takes stock of himself and his failure to do what he has meant to do, he does not allow himself to feel too deeply discouraged ("sold") by his failures, although he is compelled to acknowledge the immense debt that he owes to his better nature. He reminds himself that tears have never been known to remove the stain of spilt milk, and that his true course is to have patience and to begin again. In time he believes that he will learn to carry out his plans if he keeps to his resolution.

The same thing does not always happen when he leaves self-contemplation to pass judgment on another. No other man can possibly owe him so much as he owes himself. As a hundred shillings to ten thousand talents, so is the debt of another to us in proportion to our debt to ourselves. Our patience with others should be at least in the same proportion; but with many the supply of patience is so low that it is exhausted by the first draft. They expect all that their fellow servants

owe them now, without days of grace.

All men are servants of the Infinite and must stand ready to meet the demands of the unseen. All are therefore fellow servants, for all stand in the same relation to God. All should be equally free in the give and take of life. The patience that a man has with himself he should extend to every other person.

Patience is a quality of the Infinite. God is in no hurry, and the more insistent we grow, the less we are like Him. He can forgive us a great debt, knowing that in time we shall fulfill all the law and discharge all our obligations, once we awake to the understanding of what love is. Until we know that we can neither pay our debts nor collect what others owe us, for love is the only accredited currency of the kingdom. "Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." The debt of love is one that we can allow to run, provided we keep up the interest by acknowledgment.

Love is a debt that can never be altogether discharged, but no payment at all can be made on it so long as the debtor holds a grudge against his creditor. A grudge is proof of insolvency in the debtor, while in the creditor it is virtually an injunction, estopping him from accepting what he demands.

In this lesson Jesus sought to teach the right habit of thought, the frame of mind that should hold the thought in shape. This should be that of love and forgiveness, not of resentment or impatience, either towards oneself or others. The thought of perfection is suitably framed in patience or forgiveness.

That the kingdom of heaven is a state of mind and heart is abundantly proved by the text of this lesson. The unforgiving state of mind is hard, exacting, merciless, and is thus closed to forgiving, both incoming and outgoing. It is less readily forgivable than the mental state that constantly falls short in small matters, but as constantly frees itself of resentment and starts afresh with a background of good will. The important thing

is to keep the mind clear of ill feeling, and to accord others the same measure of freedom to follow their standards that we expect them to accord us.

On the cross Jesus demonstrated the power to keep His mind free from all tinge of hatred or resentment, when He prayed for those who crucified Him and excused them by reason of their ignorance. In a legal proceeding ignorance is no excuse for wrong conduct, but love goes deeper than law. The executioners of Jesus felt no need of forgiveness and did not ask it, but He made sure that His mind measured up to the fullness of the Christ. He perhaps knew that His enemies would never realize the enormity of their action, but for that very reason, as well as for His own sake, He prayed the more earnestly for them.

The unforgiving spirit is unchristian, and confines him who harbors it within narrow bounds. One may refuse to forgive himself for some sin or some blunder, and may thus bind himself to slavery to past imperfection. A second may refuse to forgive the wrong conduct of another toward one whom he loves. So long as this spirit remains in him, he cannot enter the kingdom of peace, even though the love in his heart may bring him to its very gates. While he gives himself over to the tormentors (unforgiving thoughts), his mind remains in too unhappy and troubled a condition to feel love, and the kingdom of heaven is love—not love for certain ones selected with fastidious taste and discrimination as worthy objects of one's affection, but that state of mind which willingly includes all others in the same measure of compassion with which one views one's own shortcomings. The one who does this forgives from his heart with true understanding, and thus intercepts the ray of divine love falling from the eye of the universal Father. Divine love opens the way to the kingdom.

QUESTIONS

1. Do we forgive ourselves more easily than we do

others? If so, why?

2. What quality makes forgiveness easy?

3. What has patience to do with forgiveness?

4. What are the tormentors mentioned in the text for today?

5. Give some proof that the kingdom of heaven is a state of mind.

Lesson 4, April 22, 1934.

Unity Subject—*Recognizing Our Good.*

International Subject—*Our All for the Kingdom.* —Matt. 19:16-30.

16. And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

18. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I observed: what lack I yet?

21. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26. And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.

27. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have?

28. And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

30. But many shall be last *that are* first; and first *that are* last.

GOLDEN TEXT—*It is more blessed to give than to receive.*—Acts 20:35.

SILENT PRAYER—*I am one with all life, and I find my good in the good of all.*

The rich young man who came to Jesus seeking to find eternal life for himself represents personality. Personality thinks only of self, seeks only its own good, desires always to keep what it has and to add more.

Good is a universal heritage. It cannot be appropriated selfishly without reacting upon the appropriator in a way unacceptable to him. The rich young man was satisfied with his accumulation of worldly goods and had begun to look forward to other worlds to conquer—all for himself. In desiring eternal life it was his own future he wished to secure.

The Christ Principle is the universal Spirit of love constantly active in life. It has nothing in common with the selfishness of personality. Jesus did not show much interest in the young man's inquiry. He reminded him that good is omnipresent ("One there is who is good") and that he need not seek it in any particular channel; as for eternal life, it may be entered into at any time by keeping the Commandments.

When asked to name the Commandments whose keeping enable one to enter into life, Jesus did not begin with "the great and first commandment" that He had recited on another occasion to the Pharisees, nor yet with the second, nor the third. Instead He recited the six commandments that outline a man's duty to his

fellows: "Thou shalt not kill"—another. "Thou shalt not commit adultery" with another. "Thou shalt not steal" from another. "Thou shalt not bear false witness" against another. "Honor thy father and thy mother." "Thou shalt love thy neighbor as thyself." These all require "another" to complete the meaning.

There is no private road to life for the man of wealth. His riches are a responsibility to society that he must discharge. If he wishes to enter into life, he must enter into the life of those about him. If he desires to enlarge the bounds of his consciousness, he must study to discern what his brother is thinking and feeling, what his neighbor's problems are, and then help to solve those problems.

Life is the common heritage of the race, and to enter into it aright we must divide our attention at least share and share alike between ourselves and our fellows. Whether we realize it or not, the life of all is the life that we are seeking.

Jesus' hint to the self-centered young man went wide of the mark. This young man thought he had fulfilled his whole duty to his fellows, and perhaps he had, according to the letter. But mere abstaining from murder, adultery, stealing, falsehood, dishonoring one's parents, and hatred of one's neighbor is a negative test, and the young man felt that he needed something more than this. He evidently was an exclusive person, and felt that he was shutting out too much.

Jesus soon pointed out to him what he lacked. He was to give away his possessions to the poor and become a disciple of Jesus. This meant his becoming a wandering student, going from place to place with the Master, depending for his livelihood on the donations of those who heard the Master's message, accepted it, and contributed to the funds in the bag that Judas carried. The thought of giving up his financial independence and becoming dependent entirely on God had doubtless never occurred to the rich man, and he was unable to meet such a hard condition.

Virtually every one today, whether rich or poor, desires financial independence as a condition precedent to entire freedom of action. Every one plans, once he is independent, to begin to do good and really to live. The Christ life is not based upon a financial foundation. It rests first upon social interdependence, and in the final analysis upon the spiritual content of life. The one whose chief possession is money or property may well turn away sorrowfully, for he is not yet ready to accept the teaching of omnipresence: the common good and the common right of all to the abundant life.

Jesus was not preaching a missionary sermon nor making an appeal for the poor in today's text. He was prescribing for the needs of the rich young man who felt a definite lack in himself and was honest enough to want to locate that lack and fill it. The rich man's difficulty was in his preoccupation with material things. If he could but have emptied himself of the sense of possessions, he would have made room for something better. We too, if we but make our life simpler by dropping our selfish desires and ambitions, are able to keep better the social side of the divine law. This part of the law includes consideration of others and a love that thinks as much of them at least as of ourselves.

If this phase of the law had been faithfully kept, we should never have had a depression, an unemployed class, great fortunes on the one hand and dire want on the other. Even now inflation of the currency is a less sure remedy for our ills than deflation of self. Once we achieve the latter, the currency problem will not long remain a problem. But as long as we try to keep our standards of the personal self unchanged while yet seeking to realize a fuller measure of life and happiness, we are trying to force the camel's hump through the needle's eye—when to get through the needle's eye, the self must be tapered out to a very fine point.

It is possible for even faith to be vitiated by the self in its sinuous desire to profit by what it gives. Peter, who in these lessons typifies faith, allowed himself to

speculate on what he was to gain by following Jesus. The student of Truth who fails to make a much-desired demonstration sometimes follows Peter's example, by asking what good his faith is to him if he cannot make it practically workable. Jesus explained clearly that only as the Son of man (the higher self of each man) is able to achieve dominion and mastery over the lower can faith, will, love, and the other faculties be relied upon to perform their destined function of controlling the spiritual issues of life (judging the twelve tribes).

Those who have given up materialism and personal aims for the sake of gaining the Christ consciousness shall, once they gain it, find it all-inclusive. They shall find that in giving up the sense of mine and thine they have gained the universal sense of the all and have entered into the common life, which is eternal because it is omnipresent.

Meanwhile, to some, "mine and thine" remain too dear to be given up, so that many who are first to seek shall be last to find and *vice versa,* all depending upon victory over the self.

QUESTIONS

1. What does the rich young man represent?
2. What commandments are best suited to the overcoming of self-centeredness?
3. Do we begin to enter into eternal life by broadening our interests to include the lives of others?
4. What does faith gain by remaining faithful to the highest?

Lesson 5, April 29, 1934.

Unity Subject—*The Great Life.*

International Subject—*Christ's Standard of Greatness.* —Matt. 20:17-28.

17. And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,
18. Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and

they shall condemn him to death,

19. And shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20. Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him.

21. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

23. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father.

24. And when the ten heard it, they were moved with indignation concerning the two brethren.

25. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26. Not so shall it be among you: but whosoever would become great among you shall be your minister;

27. And whosoever would be first among you shall be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT—*The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Matt. 20:28.

SILENT PRAYER—*I yield my life to the directing power of infinite love and wisdom.*

It is a fact to be recognized and pondered that when we reach a condition of peace (Jerusalem), we sometimes deliver ourselves up to conventional standards of thought, feeling, and conduct, and cease further original effort to discern Truth. In the same fashion in which Jesus on reaching Jerusalem was delivered to

the chief priests and scribes, we may find ourselves in the grip of literalness in matters of religion and ethical conduct. When the total eclipse of our freedom in matters of faith becomes apparent, it is well not to become resistant, but to look for the good that is to come through such an experience and through our loyalty to principle. When literalness has done its worst in us and we are dead to its further influence, we shall then rise to a clearer and freer vision of life and being.

The soul of man ("the mother of the sons of Zebedee") desires above all else that its judgment and love (James and John) be recognized and elevated above all of man's other faculties. In this desire the soul takes no account of the baptism of fire through which judgment and love must pass before they can cease to neutralize each other by the oppositeness of their nature, and learn to work in harmony in the service of Truth. The crucifixion of the personal self (in which personal judgment and personal love are involved) is a test for the most loyal heart, the most courageous and far-seeing vision. Those who aspire to greatness in life without examining the steps that lead to it have no inkling of their own desires.

James and John considered themselves able to meet the test of greatness without even knowing what greatness consists in. Judgment and love can indeed achieve all things, but only when these two traits are centered in the Christ understanding and power.

There is one sure road to greatness that is open to all who will travel it. That road is the road of unselfish service. All can serve. Lacking a place at the top, one can always begin at the bottom and work up.

In the time of Jesus there were hired servants and bond servants or slaves. The latter were the property of their masters and had no life of their own apart from the will of the masters. It was perhaps of this class of serfs that Jesus was thinking when He laid down the rule for becoming great in the kingdom.

It is only by giving ourselves so completely to the

ideal of the higher will as to belong to it absolutely, that we become great in spiritual life and power. The Son of man, the higher ideal self within each soul, is occupied not in receiving the homage of the lower self, but in attracting the lower toward a truer, simpler, and more enduring view of life. In this fashion the higher self (the Son of man) ministers to the lower, and gives its energy and vitality to the quickening of those faculties which are able to respond to Truth. When the lower self can rise out of its bondage to worldly standards of life and conventionalized conduct, and attach itself to the higher standard of impersonal and unselfish service for the sake of right and the love of what is good and true, it becomes apprenticed to greatness.

The true servant is first of all loyal to his master. He does not serve his master on the one hand and his own pleasure on the other, but holds himself always in readiness to obey the command of his superior in authority. Where a difference of opinion exists between master and servant, the master's will is law. "Make ready wherewith I may sup, and gird thyself, and serve me . . . and afterward thou shalt eat and drink." So it is with the divine will. He who would be great in relation to God must realize that the divine will is the commanding factor in his life and that his highest good lies in obeying that will.

Finding what the divine will is for man has long been a problem to him. The servant does not know his master's mind until the master gives him explicit instructions and thus makes it clear to him. Neither can we know the higher mind until we go into the presence of the Christ within our own heart and in the silence of that least divided part of our nature ask instructions covering our daily round of tasks. To do this effectively, we must have faith that the guiding will resides within us and that we can get in touch with it consciously. The servant who half-heartedly obeys his master's commands, doubting the wisdom of that master, is not a good servant. By the same token,

that person is not on the road to greatness in the kingdom of spiritual mastery and dominion who, in the silence, asks wisdom to see his way, and then doubts that he has received true guidance and qualifies his subsequent action in conformity with his doubts.

Meekness is characteristic of the good servant as it is of true greatness. Meekness is teachableness. The great man is he who has possessed himself of "the wisdom that is from above," which, we are told, "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy."

Meekness or gentleness is not a synonym for inaction. On the contrary, the truly meek man is industrious ("full of mercy and good fruits"), active in carrying out the duties and privileges that have grown clear to him through the exercise of observation, discrimination, and concentration. As he learns to observe the divine law in operation, and to discriminate between higher and lower motives in his own mind, he has a surer guide to conduct and a greater incentive to concentration. He realizes that his inner life is more important than the outer, and that to make the latter effective the former must receive his first attention.

Before any one who desires to live a truly great life can do so, he must possess himself of the furniture of greatness (Christlike qualities of mind and heart), must set his mental and emotional life in order, test the operating efficiency of his faith, and determine the placing of his loyalty and see that it is kept in its place.

QUESTIONS

1. What is the symbology of Jesus' falling into the hands of the chief priests and scribes in Jerusalem and being put to death by them?

2. In what way can judgment and love play a dominant part in life?

3. How does one become apprenticed to greatness?

4. What qualities are necessary to greatness?

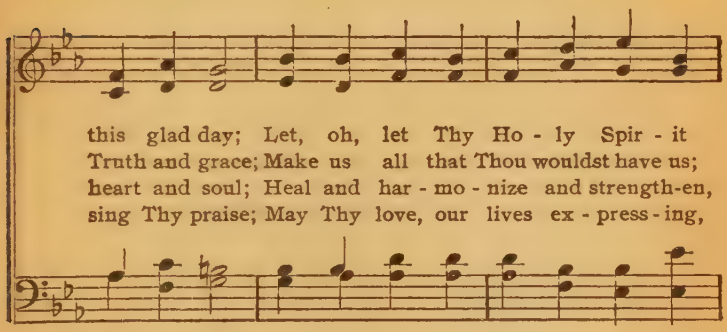
A MORNING PRAYER

(To Silent Unity)

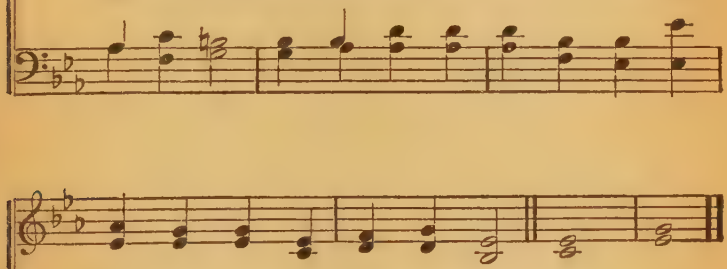
Words by
FAYETTE M. DRAKE

Music by
ANNA LAURA DRAKE

1. Heav'n-ly Fa-ther, grant Thy bless-ing On each act of
2. Let us feel Thy liv - ing pres-ence, Fill our souls with
3. May Thy life flow free - ly thro' us, Pu - ri - fy us,
4. Fill our hearts with true thanks-giv-ing, Tune our lips to



this glad day; Let, oh, let Thy Ho - ly Spir - it
Truth and grace; Make us all that Thou wouldst have us;
heart and soul; Heal and har - mo - nize and strength-en,
sing Thy praise; May Thy love, our lives ex - press - ing,



Lead and guide us all the way.
May we see Thy smil - ing face.
Make us free, com - plete, and whole.
Bless and hal - low all our days. A - MEN.

RESURRECTION

Deep in sarcophagus
Of earthy thoughts,
Weighted with gold and jewels
Of material gain,
My soul lies shrouded in dark error ways;
My soul lies waiting for its resurrection day.
Thick hang the dusty webs of selfishness;
The door is veiled.

Oh, who shall snatch those webs away
And watch them melt to nothingness?
Oh, who shall roll away the stone
And let the pure, white light of Christ
Fill every corner of that tomb—
Burn through those mummy wrappings of my soul
And cauterize each wound;
Charge it with life and bring it forth
Pure, lily white?

That one is Truth!

—*Inez Russell*

SILENT UNITY

"Be still, and know that I am God"

Through Christ, all things are revealed to me in their perfection.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Resurrection means rising from the dead. There are physical resurrections and moral resurrections. Those who are morally dead think they are alive because they function physically like other persons, but they have lost control of certain brain areas that belong to the normal man and they are therefore carrying around inactive cells in tombs of materiality. In the sight of the perfect man in Christ they are "dead" in "trespasses and sins."

The first resurrection is the awakening of those sleeping brain areas; the second is the forming in the body of corresponding cells. Thus we see that the complete resurrection of Jesus began years before the great consummation on Easter morning.

Every time we get a new idea of the spiritual reality of life there is a resurrection of some of our sleeping ideas. When Jesus proclaimed, "I am the resurrection, and the life," He released myriads of cells in His body. The new body in Christ is "clothed upon" with new life through the power of the word spoken in the understanding of Truth. Thus the resurrection stirs to action those thoughts and life entities that control

the energies of the whole man.

We follow Jesus in the resurrection when with Him we proclaim the awakening and renewing power of the innate life within us. We may seem to be bound in tombs of materiality, but the man in the white light of Spirit hails us with "He is risen; he is not here."

Intellectual persons are usually subject to indigestion and constipation. They are so full of knowledge that there are not words enough in the English language to give it vent, and their irascibility, as witness the great Carlyle, makes them and all their associates miserable.

The remedy for all this is a change of mind from matter to Spirit. Spiritual ideas always quicken and renew mind, body, and affairs. When one injects the idea of Spirit substance into the realm of spiritual ideas, everything of a material nature is set into action. If your possessions are congested, declare that they are Spirit and they will immediately begin to move. If your prosperity seems to be in any way stagnant, deny the appearance and declare that "new avenues of prosperity are constantly opening to me through the power of Spirit."

Life is the dominant idea in this month's *Unity*, and the cover is red. The idea of

life, when expressed by mind, breaks forth into the ether in vibrations that the eye beholds as red.

Our most familiar vibration in the ether is electricity, whose color is red. Any one can see the red by watching the electric globe when the current is turned on and just before it breaks into light. The life in the body is a form of electricity. Close your eyes and think and talk about life for, say, ten minutes and you will see the ether tinged with red. This is one proof that everything that appears has its origin in ideas, is perpetuated and tempered by mind, and can be directed by the free volition of a resolute will.

HEALING THOUGHT

The Resurrecting Christ Life within Me Is Now Renewing and Restoring My Body Temple

PROSPERITY THOUGHT

New Avenues of Prosperity Are Constantly Opening to Me through the Power of Spirit

(USE FROM APRIL 20 TO MAY 19)

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

SEVERAL WEEKS AGO I wrote to you in behalf of my daughter, who was unconscious from brain fever. The attending doctors said that she could not recover and that if she did she would be out of her mind. But thanks to God and to Unity, by the time the letter reached you she was better. She is now able to sit up for short intervals, her mind as good as ever. We are very grateful.—*W. W. D., Carlisle, Pa.*

NEARLY A MONTH AGO I asked for your prayers for my sister, who was having a heart attack daily. She has improved steadily since I wrote and is now able to be up and go outdoors each day for a sun bath. We are very grateful for your help, and we feel that your prayers have been answered.—*Mrs. A. J. T., Rutherford, N. J.*

I WROTE TO YOU a month ago for prayers for my sister's baby, who had been severely bitten on the face by a dog. The baby was rushed to a hospital, but after the doctors had stitched his wounds the baby was brought home and the next day was able to play. His face healed quickly and beautifully. We are very grate-

ful for your prayers, and I am inclosing a love offering. —*E. N., Nashville, Tenn.*

THANK YOU for your prayers for my husband, who was very sick with dropsy. He had a marvelous healing, and is now well again, thanks to God and to the prayers of Silent Unity. It surely is wonderful what faith can do. God bless you all.—*Mrs. J. S., St. Paul, Minn.*

MY REQUEST has been answered through your prayers. I was a complete nervous wreck. Now I am wonderfully better, and I feel happy all the time instead of depressed. Many thanks to Silent Unity for this wonderful demonstration of faith.—*Mrs. A. L. C., Atlanta, Ga.*

THIS SUMMER I wrote to you for your prayers that my boy might be brought back to health. He was suffering from an attack of hay fever. In a very short time he was relieved, and he recovered completely from the hay fever in a much shorter time than from similar attacks before. We are very, very thankful for your help.—*N. C., Lafayette, Ind.*

I AM SENDING my love offering in gratitude for my speedy recovery from a slight stroke, for which I asked Unity prayers. Your prayer was lovingly answered by our Father; for I grew better speedily and have almost entirely regained the use of my right arm —and this in three short weeks' time. I am very grateful.—*Mrs. M. A. C., Cassopolis, Mich.*

I WROTE AND ASKED you to pray that I might pass a physical test for aviation. When I went down for the test I was sure that with your help and my faith everything would be all right. The doctor said my blood pressure was low and he didn't think I could pass. I immediately affirmed that no adverse condition can prevail against the love of Christ. At the end of the examination I was pronounced all right with the ex-

ception of blood pressure. So the doctor decided to take it again. The first three times he took it the blood pressure was still very low, and all the time I kept affirming that I was perfect. The fourth time he said, "Well this is more like it, your blood pressure is normal now, I don't understand how it happened, for if you were anxious you should have had high blood pressure." I told him that faith and confidence had done it, and I came out of his office with a student pilot's permit. Thanks be to God and to you for putting me on the right road.—*C. M. A., Washington, D. C.*

Filled with Plenty

I AM DELIGHTED to tell you how many blessings are pouring daily into my home. During the past few months I have been greatly blessed by the offer and acceptance of a good position in the business belonging to my uncle. Also, this alteration in my business has enabled me to start the purchase of a little home, which is a dream of my life being fulfilled. My wife and I are most grateful to God and to Unity, the vehicle through which He is working.—*H. W. G., Wolverhampton, Staffs., England.*

WORDS CANNOT EXPRESS the gratitude I feel for your wonderful help. The very day that I received your beautiful letter of reassurance of God's bountiful love, I was offered a position. I now realize that His help is instant; and I give thanks and bless His name.—*A. W., St. Paul, Minn.*

I WROTE TO YOU a short time ago for your prayers. I know they have been answered. I have had very good results. I not only have a steady position that is very congenial, but I have found a market for my work. I pray that your work may be blessed and successful. —*J. G. C., Gouverneur, N. Y.*

I HAVE A POSITION at last, and I know that it was only through your prayers that I was able to get

work. May you be most wonderfully blessed in your great work.—*A. N. J., Quincy, Fla.*

THANK YOU for your prayers for my prosperity. I have a fine position offered me for January 1, with a salary almost three times what I am getting. I know this demonstration is the result of your help.—*M. T., Los Angeles, Calif.*

I AM WONDERFULLY BLESSED in my good and I praise and bless God and Unity for that good.—*F. H. S., Los Angeles, Calif.*

He Shall Have Abundance

I WANT TO TELL YOU of our progress since we began the prosperity bank drill. Right out of a clear sky, my husband got a raise in salary, and he has had steadier work this fall than for two years. Then our garden produced bountifully, and I was able to make a trip home to see my parents. I am truly thankful to God for His goodness, and may God bless you all for your wonderful work.—*H. A. B., Farmington, Mich.*

SINCE USING the prosperity bank drill I have secured a wonderful position, one that I have desired for years. I am truly thankful that the Spirit of the Lord has assured my success and happiness.—*R. M. C., Chicago, Ill.*

I HAVE HAD splendid success during my daily use of the prosperity bank drill. My real estate business has improved, and at times I have had more business than I could take care of. I am so grateful to God and to Unity that I cannot find words to express my feelings.—*F. R. Y., San Diego, Calif.*

IT MAKES ME HAPPY to tell you that I have been wonderfully blessed since beginning the prosperity bank drill. In a marvelous way I have received money to pay a debt of four years' standing. I was able to pay

in full to the astonishment of my creditors. God has performed miracles for me before with the help of your prayers, and I know now that He provides. God bless you all.—*E. W., Conneaut, Ohio.*

SINCE I BEGAN the daily use of the Prosperity bank drill the change in my affairs has been worth many, many times the amount saved. I am very grateful for your help.—*Mrs. A. W. C., Glendale, Calif.*

Suffer the Little Children

MY CHILDREN use The Prayer of Faith in their school work, and make very nice grades. Thank you for your help.—*Mrs. H. J. A., Dallas, Tex.*

I WROTE YOU some time ago for prayers for F——, who was in school at that time, and I am happy to say that he came out with the required grades and is now in the regular college. I am deeply grateful, and once more God has proved to be an ever-present help.—*M. B. S., Fellows, Calif.*

I ASKED SOME TIME AGO that you pray for my son to be given understanding during his examinations for West Point. The results have just been received and he has passed. You have done a great deal for my family, and I thank God as well as Unity.—*Mrs. H. A. C., Jersey City, N. J.*

Search the Scriptures

I AM SENDING my essay on "Man, the Image and Likeness of God." I thank you for your help. As I go on in my studies, all the problems of years' standing are being solved, and I find, as I study and try to live the Truth, that my family and all with whom I come in contact are benefited, and I thank God and you daily. May God bless you all always. I am inclosing a love offering, and sometime I shall give Unity

School much more for all they have given so lovingly to me.—*M. A. H., Moline, Ill.*

I CANNOT BEGIN to tell you of the wonderful good I have gained from these lessons and what a joy it is to me to prepare them. This is a wonderful lesson and many things have been explained to me through my study of it. I have just begun to demonstrate some of the Truth teachings. It is most wonderful. I thank you heartily for the corrections you send to me with each lesson. May your good work continue and know no end. God bless Unity!—*W. R., Butlerville, Ind.*

What Hath God Wrought

YOUR BROADCASTS are a great blessing to me and to all who are interested in Truth. I am inclosing a love offering for WOQ. May God bless and prosper you all.—*M. M., Carthage, Mo.*

I WANT TO THANK YOU for your inspiring talks each morning. They cause me to start each new day with a full understanding of the Christ Spirit guiding me in everything I undertake. God bless you.—*M. B., Columbus, Kans.*

I AM INCLOSING a love offering for the radio. Your broadcasts have done our family much good, and we hope that you will never stop giving your splendid, helpful talks over WOQ.—*P. G. S., Garnett, Kans.*

I AM INCLOSING a love offering for WOQ. Your programs are wonderful, and we should certainly like to hear more of them.—*C. G., Linwood, Kans.*

My Help Cometh from Jehovah

I FIND MYSELF greatly indebted to you for my copy of the *Metaphysical Bible Dictionary,* which was received in perfect order last November. I thank you and all contributors who made it possible for the book to be published. It is indeed a great publication, fills

a long-felt need.—*C. A. D., East Bank, Demerara, British Guiana.*

I HAVE TAKEN *Unity Daily Word* since its first issue. It is the greatest magazine that I have ever read, and I cannot find words to express my appreciation for the helpfulness and inspiration that this little periodical has been to me in meeting the problems of life. I cannot see any room in its pages for improvement, and I trust that it will continue to grow and reach the many souls who, like myself, have a great need for just such a publication.—*W. F. P., Cincinnati, Ohio.*

I Am the Light

GOD BLESS YOU, my friends, for the illuminating and wonderful work you are doing. Unity teachings have brought peace into my life, and I pray for your continued success.—*H. S. L., Eureka, Calif.*

I WISH TO THANK YOU most sincerely for the inspiration, encouragement and illumination received from your letters. I do not know what I would do or would have done without your prayers and dissemination of Truth at this most critical time of my life. I do not dare to look back on the person I was without your help. Gratefully I ask God to bless every one of you.—*R. D., Paris, France.*

Unto Us a Child

I AM VERY GRATEFUL for the literature and your prayers, and happy that I have a real Truth baby. I got along beautifully. Praise God and Unity.—*Mrs. C. W., Pendleton, Oreg.*

MY PERFECT BABY GIRL was delivered safely and quickly. All the time your prayers were with me, and I have broken all records for recovery at the hos-

pital. The days scarcely seem long enough for me to give thanks to God and to you for my blessings.—*Mrs. J. P. A., San Diego, Calif.*

His Truth Is a Shield

I HAD A WONDERFUL demonstration of God's protection a week ago when driving over the continental divide. We were caught in a blizzard. Two different collisions among cars had blocked traffic, and the wind and snow were so bad that it was dangerous to drive. I kept knowing that we should get out all right, but my husband and our friends were very much excited. Through God's help we managed to get through and safely reached the town at the foot of the divide. I know that it was my faith in God that brought us through the storm with our horn and lights out of commission and the windshield coated with snow. We were not even frostbitten in the bitter cold and long exposure. I am sending a love offering in deepest gratitude.—*I. S. W., Denver, Colo.*

Father, I Thank Thee

THE DIVINE knowledge received from my study of your teachings is limitless. It has given me the strength to break away from the commonplace conditions that seemingly held me in bondage. It has brought me clearer thought and a more beautiful vision of life generally.

I believe that all those who follow diligently the teachings of Unity will find the path to everlasting peace and happiness.—*Mrs. J. E. S., Seattle, Wash.*

UNITY IS THE most beautiful and constructive method of keeping faith that I have ever studied. I believe it the nearest thing to Truth application the world has yet known. You have my prayers for your good work, always, and my good word for your every endeavor.—*N. M. H., Colorado Springs, Colo.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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I am firm in my conception of the karmic law and its relation to the law of grace or forgiveness. I have a friend who claims that her ongoing in this incarnation is hampered by her lack of money in the last. To my way of thinking this idea implies that karma is vindictive. If this be true, does it not defeat Christ's purpose in appearing on this plane? Has she not confused kismet with karma?—*Extract from a letter answered by Silent Unity.*

We also firmly believe in freedom from the law of karma through the Jesus Christ dispensation. Jesus came to bring the Truth that sets men free.

Since all discords and inharmonies have come about through man's separation from the Father and his living in the external, away from the knowledge of God, they can be remedied by that change in mind and heart which establishes the whole man in right relation with God as Father. Communion with God in prayer brings the quickening of the Holy Spirit and man awakens to claim his divine inheritance of power, strength, and glory. Spiritual oneness with the Father brings us to consciousness of our true or Christ righteousness and of the perfection and glory of God, our inheritance. This breaks the karmic law of cause and effect and of retribution. Jesus' life fulfilled and set at naught this law and pointed the way we should go. He mastered and overcame and promised that we could do what He had done and even greater things.

There is in reality but one law. If man obeys the law and lives in harmony with it, being led by the Spirit of God, he comes into the understanding of

Truth, which opens new life and new progress to him. Following the law of karma is as sure but much slower and is attended by much ignorance and resultant suffering. However, effort is never wasted, is never in vain even under the law of karma. It is the desire and struggle for something better and it lifts one up into more light. "Beloved, now are we children of God, and it is not yet made manifest what we shall be"; but if we manifest God in us, our true Christ self, we shall be like Him.

"Let the peace of Christ rule in your hearts . . . and be ye thankful."

With all your spiritual letters and treatments my purse remains empty. I received notice that my subscription has expired, but I can't pay for UNITY magazine without money, and Unity healers know of my years of sickness. I know God never made sickness or the cause of sickness. So why ask Him to heal what does not exist? I know that is true. Why can't I make my demonstration? Twelve long years I have not been well enough even to ride in a car—a little sick all these years. I read your testimonials and they give hope that I may be healed; and I do think that if instead of putting my name into the universal collection of the dollar class, you would let a special practitioner work for me, I might have some benefit. I am inclosing one dollar for prayers to meet my varied needs and I ask it in and through Christ in you and me.—*Extract from a letter answered by Silent Unity.*

We appreciate your kindness in writing to us so frankly; for "man's extremity is God's opportunity."

God is Spirit, and since you were originally created in His image and likeness, you are also a spiritual being. As you awake to this fact, you are no longer subject to the mortal laws of sickness and poverty. God is not only the giver of all good but the gift itself. Therefore unify yourself with Him in prayer and claim your divine birthright of wholeness and plenty. As your consciousness is redeemed, your body and affairs will be transformed accordingly.

Praise and give thanks with us each day, dear friend, that your soul is illumined, that the Spirit now restores you to harmony and health, and that abundance is being made manifest in your mind and affairs. Mind is the great creative power of the universe, and through the right use of it, based upon faith in the supreme ruling power of God, man is able to lift himself out of every form of adversity and to enjoy the wholeness and abundance established in Divine Mind before the foundation of the world.

The Scriptures plainly teach that sin produces sickness and righteousness health. Sin in the broadest sense is but a failure to measure up to the divine standard, and it can easily be overcome by the use of divine ideas in right relation. This application requires more than an outer form of morality according to man's standard; it must spring from harmonious relations existing in mind, in ideas, and in expression.

An intellectual appreciation of the Christ Truth is good, but one must go further and actually bring every thought into the heavenly fold and endeavor to abide in the Christ mind in order to reap the full benefits.

It is our great privilege to give each one who calls upon us just the help that will best help him to help himself at a particular time. Each need is taken up individually by the one who answers the letter and also collectively at our healing meetings. By praying together in Silent Unity, we feel that a greater consciousness of help is created than could possibly be attained by an individual worker; for there is added power with each one that unites with others in a good cause.

We greatly appreciate your willingness to send an offering for prayers, but we are more than willing that it should be applied on the renewal of your subscription. However, we know that your loving kindness is sure to return to you in rich blessings increased mani-

fold. Please accept our thanks just the same.

The Christ in us calls forth the Christ in you as you study prayerfully the inclosed literature.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Is "astrology reading" in harmony with Jesus Christ's teaching, and what effect has Christ upon the movements of the zodiac?—*Extract from a letter answered by Silent Unity.*

We give all our attention to the science of Spirit, and not to "the science of the stars"; yet we know it exists. Jesus' teaching was based on the divine law, while astrology seems to be under the natural law. The divine law infinitely transcends natural law, and knowledge of this sets man free from bondage to sin and the wages of sin. "Ye shall know the truth, and the truth shall make you free." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The Christ mind finds expression through God's highest creation—man. As man finds the Christ within himself and through understanding and righteous use of the laws of creation is able to make heavenly conditions manifest, the kingdom of God will be set up in this earth. We believe that the planets of the zodiac are guided and governed by Divine Mind, primarily, and that they are the manifestation of certain ideas in infinite, omnipresent Mind. Man should give his undivided attention to finding the Christ in himself, and as his spiritual understanding grows he will develop the faculty to see and know spiritually all that he needs to know.

There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man *in Christ Jesus.*

—PAUL

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

"A Man Full of Faith"

Read the following letter from a student in the Unity Correspondence School and you will agree that here is "a man full of faith."

I am exceptionally delighted to be able to inclose herewith my answers to Lesson 1, as set forth in Lessons in Truth.

After my application and acceptance for enrollment as a student, circumstances changed; friends demurred at having to assist me. (As you will recall, I was without physical sight.) So, early this year, I was taught "touch" typewriting. At the same time I learned to read and to write Braille. *This was a glorious revelation of God's love.*

Later Unity presented me with a copy of Lessons in Truth *in the embossed type. The reading of this too is a continuous revelation of spiritual Truth. It is all so wonderful, so beautiful, the light of knowledge that I can see glowing before me. It has given me a new outlook on all forms and matters in life. I am very happy! Light is not only beginning to shine forth from within me, but also from without! Soon all the glories of God's creation will again be visible to me.*—H. W.

You to whom the blessing of physical sight has already been granted, should you not like to have your spiritual sight quickened through your study of Truth? A card will bring you full information about the home study course offered by

UNITY CORRESPONDENCE SCHOOL DEPARTMENT
917 Tracy, Kansas City, Mo.

Syria and Silent-70

Our readers will be interested in knowing that Unity literature, through the channel of our Silent-70 department, has found its way into far-off Syria, where

it is distributed by an Episcopal bishop to many points in Syria and in other countries.

The Bishop writes that there is a Unity reading room in Aitat; and promoters of interest in Unity literature both in Beirut and in Souk-el-Gharb. He mentions the popularity of *Progress, Unity Daily Word, Good Business,* and *Wee Wisdom.* He writes that one little orphan girl is remodeling her life through her reading of *Wee Wisdom,* and he requests back copies of this magazine for the destitute orphans of his mission. The Bishop states that he does not give out our literature at random, but makes prayerful use of it.

We bless the fine work that this minister of God is doing, and we bless the good friends whose generosity enables Silent-70 to supply Unity literature free of charge to institutions at home and abroad, whose inmates need its inspiration and encouragement.

Study to Be a Leader

The first requirement of leadership is to gain complete mastery of oneself, and there is no more effective way of doing this than through the study of practical Christianity.

The Unity Training School is equipped to help you develop the qualities of leadership through study courses conducted by teachers like Charles Fillmore, E. V. Ingraham, H. B. Jeffery, Francis J. Gable, and others, who have proved for themselves the value and power of Truth.

Whether you are just beginning or are ready for an advanced class in Truth, the Unity Training School has a course to meet your needs.

The 1934 session of the Unity Training School will open June 4 and continue until September 28. Register now. Send your application to

UNITY TRAINING SCHOOL
917 Tracy, Kansas City, Mo.

Appearing This Month in
Other Unity Periodicals

The Credo of Dr. E. Stanley Jones

"I stand for victorious vitality," declared E. Stanley Jones, world lecturer, missionary, author of "The Christ of the Indian Road," in an interview granted Dorothy Yost for the April number of *Progress*. Seventeen years ago physicians said Dr. Jones was through, but the Great Physician decreed otherwise. At that time Dr. Jones closed a bargain with God, a bargain that resulted in his present health and success. When you read of his complete surrender to God and his subsequent work in India and throughout the world, you will not wonder at the creed he has chosen. Watch for this interview in April *Progress*.

A Cure for Discouragement

If you feel a lack of courage, take a new hold today by realizing that there is something within you that cannot be defeated. Remember that you are superior to things and conditions. Know that the something within you urging you on to higher things makes possible your ongoing and success. F. B. Whitney brings out these points in his article "Taking Courage," appearing this month in *Unity Daily Word*.

Treasure for Two

In the April number of *Wee Wisdom* there is an unusual treasure-hunt story, in which two boys explore an old garden said to contain a buried pot of gold. Grandfather gave them the idea. So Carl and Billy

bestow upon him the title of "Captain Silver," and picture themselves following his crisp commands to unload casks of gold from a pirate ship. They call their trio "The Secret Three." At the hands of Carl and Billy the old garden has a thorough digging. Sometimes Captain Silver's commands seem to have little to do with finding buried gold, but at last comes the day when they are told to go at sundown and dig in the northeast corner of the garden. And then things begin to happen. Every boy and girl will get a big thrill out of the story "The Secret Three," by Florence B. Leaver, and they will get from it three helpful lessons as well.

The Golden Rule a Business Rule

If you have thought of the Golden Rule as merely a fine-sounding phrase, you will change your mind after reading "Natural Law in Business," an article by Ward Foster, in this month's issue of *Good Business*. Mr. Foster is associated with the "Ask Mr. Foster" Service, which he established forty-five years ago in St. Augustine, Florida, and which has grown until it is now a nation-wide organization operating seventy offices. Mr. Foster attributes the success and strength of his organization to the whole-hearted observance of the Golden Rule in the conduct of his business.

The Contemplation of Christ

Readers of *Weekly Unity* are enjoying the series of articles by Ernest C. Wilson, entitled "The Contemplation of Christ," the first of which appeared in the March 3 number. In the March issues Mr. Wilson discussed the face, eyes, ears, voice, and heart of Christ. There are two more to appear in April, and these deal with the hands and feet of Christ.

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Birmingham— *** Unity Cen, Massey bldg
Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 311 W Monroe
Tucson— * Olive E. Leeke, 648 N 7th

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda—§ Home of Truth, 1300 Grand
Alhambra— ** Unity Cl, 16 W Alhambra
* Unity Cen, 19 W Main
Bakersfield— ** Unity Cen, 1729 19th st
Berkeley— ** Unity Cl, 1176 Colusa
Burlingame— * Meta Cen, Metropolitan bldg
Compton— *** Unity Study Club, 311 So Acacia
Eagle Rock— ** Unity Cen, 2122½ Colorado
Glendale— *** Unity Cen, 119 S Kenwood
Hollywood— *** Unity Lib, 1030 N Western
§ Truth Center, 6633 Sunset
Inglewood— ** Unity Tr Min, 426 E Queen
Ione— *** Unity Study Cl, Main & Preston
Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, Alexandria Hotel; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy
* Westlake Unity Fellowship, 1812 W 7th; Unity Truth Cen, 815 S Hill; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams
§ Home of Truth, 1975 W Wash
Napa— * Mrs Ralph Wilson, 938 Seminary
North Long Beach— *** Unity Soc, Cerritos & Artesia
Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale
Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
Redlands— ** Leona Ballou, 906 Tribune
Richmond— *** Beulah Tiller, 146 2d
Sacramento— *** Unity Cen, 2130 21st
San Bernardino— *** Unity Cen, 2189 E st
San Diego— *** Unity Soc, 1017 7th
San Francisco— ** Unity Temple, 115 O'Farrell
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
§ May Wiggin, 177 Post
San Jose— § Christian Assembly, 72 N 5th
Santa Ana—*** Unity Soc, 324 Hill bldg
Santa Barbara— § Truth Cen, 227 E Arrellaga
Santa Cruz— *** Truth Cen, 151 Garfield
Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean
Santa Rosa— ** Unity Cen, Masonic Temple
Stockton— *** Unity Cen, 822 N Center
Van Nuys— *** Unity Cen, 14550 Victory
Whittier— *** Unity Soc, 410 S Greenleaf
Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg
Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
New Haven— ** Unity Study Cl, Duncan Hotel
Stamford— *** Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— * Herbert Rodwell, 110 N Beach

Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

Lakeland— ** Unity Cl, 321 S Mass

Miami— ** Unity Cen, 128 S E 3d

Orlando— *** Unity Cen, 409 S Orange

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, De Soto Hotel

GEORGIA

Atlanta— § Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main

Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson

** Unity Study Cl, 5105 Michigan (col)

* South Side Cl, 4307 S Mich (col)

§ Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan

Decatur— *** Unity Cen, 308 W Main

Galesburg— ** Unity Cen, 46 E Grove

Moline— *** Unity Cl, LeClaire hotel

Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg

* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— *** Unity Cen, Whitaker bldg

Des Moines— *** Unity Cen, 42d and Rollins

Sioux City— *** Unity Cen, Martin hotel

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Lawrence— *** Unity Cl, Eldridge Hotel

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Lexington— *** Unity Cen, Northern Bank bldg

Louisville— *** Truth Cen, 1322 S 4th

* Down Town Truth Cen, Kentucky hotel; Broad Way Truth Cen, Breslin bldg

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington

* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

§ Home of Truth, Hotel Vendome

MICHIGAN

Bay City— ** Unity Cl, First Presbyterian Church

Detroit— *** Unity Cen, Maccabee bldg; Unity Cl, Hotel Tuller

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo—*** Unity Cen, 209 W Dutton

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Cen, 1108 Nicollet

* F M Barrett, 2947 Park

Red Wing— ** Unity Cl, 415 Dakota

St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, Jewell bldg; Unity Soc, 913 Tracy

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings Way hotel; Unity Soc, 5579 Pershing; So Side Unity Group, 3611 Bates

§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Cl, 17 Dunn Block

* Truth Cen, Columbia bldg

Livingston— *** Unity Cen, Murray hotel

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Courtney bldg

*Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Washington

Montclair— *** Unity Cl, 14 S Park

Newark— *** Unity Soc, Berwick hotel

* Truth Cen, 97 S 10th

Plainfield—*** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 306 E Central

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square

Buffalo— *** Unity Soc, 154 Lancaster

§ Buffalo Unity Soc, Statler hotel

Chautauqua— *** Truth Students Home, 49 Scott

New Rochelle— ** Unity Cen, 271 No ave

New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)

* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel

§ Church of Truth, Salmon Tower bldg

Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East ave

Schenectady— *** Unity Soc, 1029 University

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple

Alliance— ** Unity Cl, 238 Main

Canton— ** Unity Soc, 610 Market N

Cincinnati— *** Unity Cen, 26 E 6th

Unity Gleaners, 2942 Minot, Oakley Station

* New Thought Temple, 1401 E McMillan

Cleveland— *** Christian Unity, Carter hotel

§ Church of Truth, Hotel Olmstead

Columbus— *** Unity Cen, 80 W Starr

Dayton— * Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville—** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Oklahoma City— * Absolute Divine Science, 215½ W 12 st
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Lawrence hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— * Soc Healing Christ, 236 S 13
§ Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

RHODE ISLAND

Providence— * Occult Book Cen, 604 Westminister

TENNESSEE

Memphis— ** Unity Cl, Nelson bldg
Nashville— *** Unity Truth Center, 2000 West End ave
§ Lily Condi Smith, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, Driskill hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch Bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 175 Pitts, N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— § Truth Cen, 720½ Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Leicester— * Emma Danson, 94 Upper Kent st
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, Royal Institution Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; the Rally, 9 Percy at (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Greg's Bldg 1, Booth Square

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place
** Practical Christianity Cen, 16 Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
PROGRESS—*The magazine with the modern outlook*
WEE WISDOM—*Teaches children to live happily*

(All Unity periodicals $1 a year each)

Truth Must Be Lived

In his book *Remember* Lowell Fillmore makes this statement:

"It is not enough to read about Truth and to talk about it. Truth must be lived."

This book not only teaches you the principles of Truth in the very simplest way, but shows you just how to live it. Its thirty-nine chapters deal with problems that every person has to meet, and they show you how to apply Truth to their solution.

Readers Praise "The Christ Way of Living"

From its first appearance *The Christ Way of Living* has been in great demand. The following comments attest its popularity:

We are ordering six copies of *The Christ Way of Living*, by Genevieve Courtney Maurer—one for ourselves, and the others for friends. We consider it a most practical help, especially for beginners.—*E. T. C.*

I have received much help from *The Christ Way of Living*. Part three, "The Choice of Good," I keep always near me.—*Mrs. M. A. C.*

Her Belief Brings Her Joy

The May issue of *Unity* will present an extraordinary article by one who signs herself "An Ordinary Woman." "What I Believe" is the title of the contribution of this home-keeping woman, who has evolved a philosophy of her own, simple and practical, yet mighty to bring her through every crisis. She declares that her faith puts buoyancy into her soul and gives her something lovely to live with. She desires to share it with other ordinary women, and we believe that our readers will find inspiration in the simple points of her belief.

A Source of Biblical Lore

A dictionary is indispensable to the student of language. A Bible student likewise gains a deeper, clearer understanding of Scriptural words and passages by becoming familiar with their metaphysical interpretation.

Here is where the *Metaphysical Bible Dictionary* plays a part. This unique book will give you comprehensive information about the names of persons and places in the Bible—their spiritual and metaphysical definitions, and so forth. It is an invaluable aid to study, and it will always be found a rich source of Biblical lore. You will be delighted with the beautiful binding in brown fabrikoid with gold lettering. It contains 706 pages, measuring 7 by 10 inches.

Loose Him and Let Him Go

Every chapter in *Miscellaneous Writings*, by H, Emilie Cady, is based on an actual experience through which the author passed, a testing that enabled her to write her message with authority.

For instance, she had worried and agonized to the point of despair in trying to reclaim a young friend from a life of dissipation, until finally she reached the point of releasing him and letting God have His way with him. It was then that the young friend was fully and permanently healed of his harmful tendencies, and Miss Cady wrote "Loose Him and Let Him Go."

The fact that each chapter of this book is based on a soul-trying experience of its author enhances its value for practical purposes. There are eleven helpful lessons in this book.

Popular Prayer on Cards

Many of our friends may not know that we have some attractive cards bearing the popular words of *The Prayer of Faith*. This card is convenient for carrying in your pocket or purse to remind you to keep the flame of your own faith burning brightly, and it is just the thing to slip into a letter to some friend who needs to have his faith stimulated. These cards are priced at 20 cents a dozen, or $1.40 a hundred. Order a supply today.

A Run on *Progress*

We expected a run on *Progress* magazine, but we did not anticipate such a big one. The result is that we have completely sold out the early numbers. We are trying to prepare for future extra demands, but if the coming issues prove as popular as the first ones, our friends will find that ordering a subscription for *Progress* is the surest way of getting the magazine each month.

Natural Food Best for Man

Seneca, the old Roman, is quoted as saying: "Man does not die; he kills himself." No doubt this is because man turns from natural food and indulges in artificial gratifications, thus weakening his body powers, and lowering his resistance to disease. At least this is the opinion of H. S. Anderson, dietitian and food expert, and he writes at length on this subject in his book *The Science of Food and Cookery*, which gives much information about foods and nutrition, in addition to nearly a thousand recipes for vegetarian cookery.

To Insure Happiness

Today will be a happy day
If, first, you find some time to pray;
If, first, alone, you go apart
From worldly things, and, in your heart,
You make resolve to do your best
And then to God you leave the rest.
For God will take the hate and fear
Of yesterday and yesteryear
And, in their place, He'll make you feel
The light and love He would reveal.
Yes, this will be a happy day
If, friend, right now, you'll stop to pray.

This lovely bit of poetry comes from F. B. Whitney's book *Creed of the Dauntless*, which challenges the reader to press on to his goal of happiness and achievement.

The Cause of Seeming Evil

If all is good, why is there so much apparent evil in the world? No doubt you yourself have asked this very question; in fact, it is one that metaphy-

sicians are often called upon to answer.

You will find it explained in Charles Fillmore's book *The Twelve Powers of Man,* in the chapter "Zeal and Enthusiasm." This book is for advanced students of Truth, for it presumes a working knowledge of both the subconscious and superconscious mind.

How to Demonstrate for Immediate Needs

"I am in business with splendid prospects, but monthly receipts or visible returns are insufficient to meet expenses. What should be done to change the condition?"

The answer to this question is fully given in the little booklet *The Spiritual Law in Business* by H. I. Hoschouer. A number of other pertinent questions are answered in this booklet, which you will find practical for your everyday business problems.

Book on Dreams

Charles Fillmore's booklet *Inner Vision* goes into the subject of dreams and visions, and the divine guidance one may find through this channel. In addition it gives several special examples of the prophetic nature of dreams and their fulfillment.

A Small Prayer Book

The *Book of Silent Prayer* anticipates your need of simple prayers to express your inmost emotions. Morning prayers, healing and prosperity prayers, prayers of praise and thanksgiving, forgiveness and consecration—you will find all these in the little prayer book, which also includes "Unity's Statement of Faith" and the popular "House Blessing."

Resurrection

A prince who has been kept in ignorance of his origin and brought up in sordid surroundings can easily accustom himself to court life and the ways of royalty when told of his true estate. Likewise man, the prince of heaven, begins to remodel his life when he learns his true estate.

Imelda Octavia Shanklin gives these examples to illustrate the meaning of the word "resurrection," which she explains in her book *Selected Studies.* This book contains some of Miss Shanklin's finest writings.

Unity periodicals stimulate faith in God, and faith in oneself.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	*Divine Remedies	*French*, $.75; *English*	.50
	Heal Thyself	cloth	1.00
On Prosperity	Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English*, cloth	1.00
	What Are You?	*German or English*, cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The		.50
	Lessons for Young Students		.25
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	Treasure Box		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Do You Invite Prosperity?

Many persons put obstacles in the way of approaching good fortune by talking "hard times," by indulging in fear and worry. Prosperity does not materialize in such an atmosphere.

Our Prosperity Bank drill will help you prepare the way for a manifestation of abundance. Through your daily use of it you will cultivate a rich consciousness that invites prosperity, and you will have the prayers of Silent Unity for your success.

Another feature of the Bank plan is the saving of a coin a day for the purpose of sharing *Unity* with others. Why not send for a Bank and see what the drill will do for you, and what benefit *Unity* will bring to your friends?

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please enter three twelve-month subscriptions for *Unity* to be sent to the friends whose names appear below, and send me a Prosperity Bank in which to save $3 to pay for my order. I will use the Bank seven weeks, and I ask the prayers of Silent Unity to help me make a demonstration of prosperity.

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

My name .....

Street and number .....

City ..... State .....

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EDUCATION PREVENTS CRIME!

It costs less than $100 a year to send this boy to a public school. It would cost more than $300 to maintain him in a delinquent institution for the same length of time.

Crime is a deplorable thing and it is costly. In education lies the only hope of reducing crime. The best thinkers of today are coming to realize more and more the importance of teaching boys and girls high ideals at an impressionable age.

We feel that WEE WISDOM is playing a valuable part in shaping the characters of boys and girls. Everything that goes into this magazine is carefully chosen with the idea of exerting the right influence over the child, of teaching him lessons in courage and honesty, kindness and self-control. Yet WEE WISDOM does not preach.

WEE WISDOM should be in every home where there are children. If it is not now coming to your home, why not order a subscription and judge the magazine for yourself? The price is only $1 a year. If after examining the first copy, you do not feel that WEE WISDOM is worth much more to you than the price you paid for it, we shall be glad to refund your money, and allow you to keep the first copy as a gift from us.

The First Easter

Now . . . came Mary Magdalene and the other Mary to see the sepulchre.

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. . . .

And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead . . .

And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there they shall see me.
—*Matthew.*